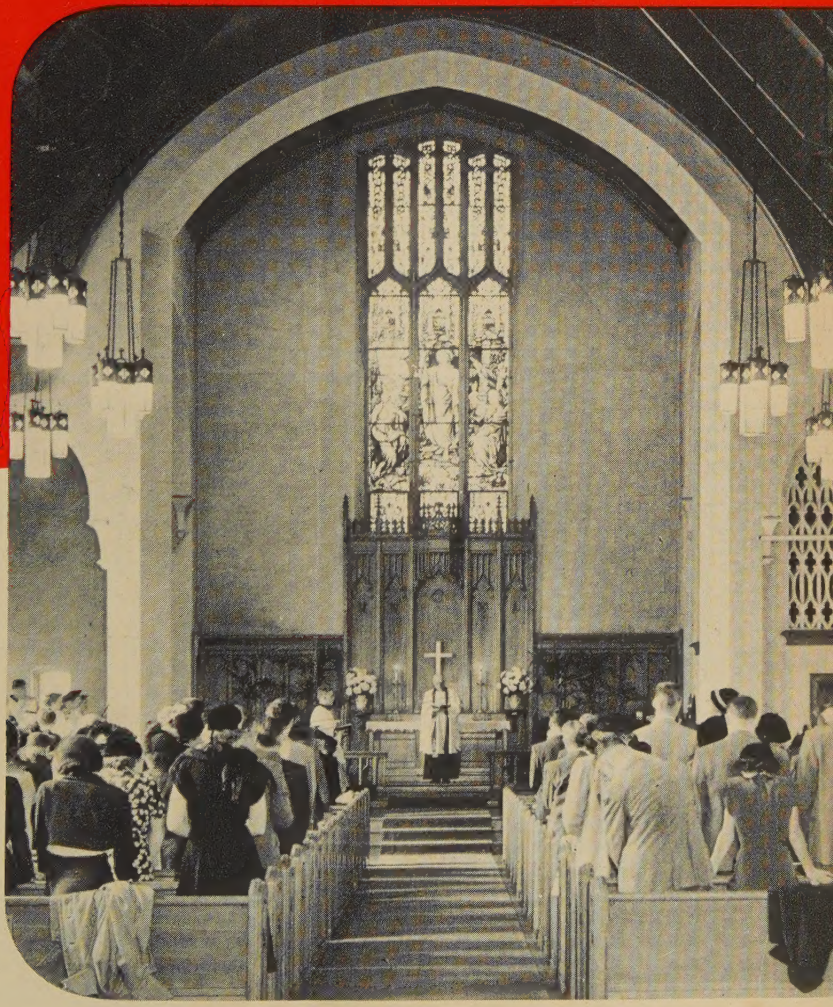
The LUTHERAN



"COME, YE THANKFUL PEOPLE, COME"

Thanksgiving is an important part of Christian worship

Vol. 34, No. 8

NOVEMBER 21, 1951

10 CENTS

The Beam and the Mote

ONE DAY LAST SUMMER Pastor Robert Bartels of Billings, Montana, was loading his car for the journey to Clydehurst-on-the-Boulder, site of the Montana Lutheran Bible camp. Among his passengers was a mother and her young daughter.

Before they got into the car for the trip, the mother was giving her daughter a typical maternal last-minute once-over. Then we heard her say, "Is it your face that is dirty, or is it my glasses?"

Well, that was the sermon for the afternoon! We talked about it along the whole way..

We thought of Jesus and the parable of the mote and the beam. We thought of Martin Luther and his advice about putting the best construction on others' faults. We thought even of the observations of some psychologists to the effect that people look for the faults in others that they actually have in themselves.

It occurred to us all that there could be a wonderful heaven-on-earth sort of family life if everyone would look for his own faults first and be kind.

—CLIFTON WEIHE

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. Bela Shetlock conducts service at Zion Church, Olney, Philadelphia.

THE CHURCH IN THE NEWS

German churchmen battle for peace

A dozen years ago church leaders of Germany kept quiet as their country plunged down the road to World War II. They don't intend to repeat that mistake this year.

In a three-hour conference this month with Chancellor Konrad Adenauer and other leaders of the West German government, Lutheran Bishops Otto Dibelius and Hans Meiser pleaded for action on uniting their country. Bishop Dibelius hopes to discuss the question with Premier Otto Grotewohl of the Communist East German government later this month.

It isn't the intention of the churchmen, they say, to try to be negotiators of an agreement between the east and west governments. But they will "not leave undone anything which might bring realization of the German people's right to unity," said Bishop Dibelius.

East Zone Germans are afraid the West Zone will make a deal with the western European allies. Chief item in the deal would be formation of a West Zone army to help defend western Europe against the Russians. This would block the reunion of Germany. And it would probably mean war, the East Zone Germans believe.

War won't settle anything

Some Germans think they hear "the bells of freedom ringing" when they hear talk of a war to liberate East Germany from the Russians, said Bishop Dibelius in St. Mary's Church in Berlin this month. They can't understand why the church says "no" to the appeal for such a war.

"It is clear to the church," said the bishop, "that modern war can no longer be connected in any way with moral goals. War means nothing but systematic destruction of whatever civilization it touches, mass murder of women, children, and old people, and a sinking of humanity deeper into barbarism."

There is no longer such a thing as "Martin Luther's 'just war,' " the bishop said. (The Augsburg Confession of 1530 says Christians may fight in "a just war.")

"Who fires the first shot today is guilty of crime against humanity," Bishop Dibelius continued. "The church with all the means it has must help in such a way that conflict between nations is avoided. If there is conflict, it must be settled by peaceful means. The church condemns all talk of hate, speaks well of its neighbors so far as this is possible in honesty and lets itself become involved in no scheme which would give its support to one side alone."

Church isn't neutral

German churchmen don't want to be on either side in a war between Communists and the western Europeans. But they have no illusions about the Russians, said Bishop Dibelius.

From a pulpit in the Russian sector of Berlin he said: "The church places East and West on the same level—for the simple reason that men are the same everywhere. But she cannot close her eyes to the fact that there are things in the East which, so far as we know, have not yet happened in the West.

"Only in the *Moscow Encyclopedic* (which is no private publication) is it stated that 'the liquidation of all traces of religion, and especially the belief in God is the goal of the national education.'

"Only in the East are men continually being arrested and disappearing without their families knowing why or where. Un-

fortunately there are still prisoners of war in other countries, but nowhere but in Russia is there such an enormous number who wait year after year to be set free from slave labor and to return to their homeland.

"These are hard facts. And as long as these are the facts, no politician need fear that the Protestant church in Germany can throw itself into the arms of the East."

Only a small fraction of the East Germans give wholehearted support to the Communist system, the bishop said.

Senators hear from Protestants

One U.S. senator heard so much Protestant clamor against appointment of Gen. Mark Clark as ambassador to the Vatican that he felt obliged to make a public statement. H. Alexander Smith of New Jersey acknowledged that he had said the U.S. government should have "some effective liaison with the Vatican." But he is against sending an ambassador, he stated this month.

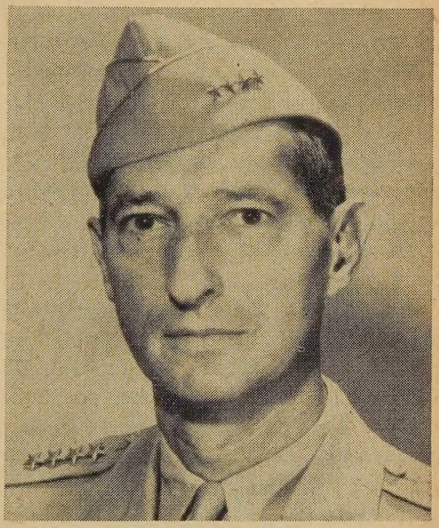
Another senator, Edward J. Thye of Minnesota, sat through a blistering attack on the Vatican embassy idea when he attended the American Federation of Lutheran Brotherhoods' convention in Minneapolis this month. Dr. Paul C. Empie told Brotherhood men the Roman Catholic Church isn't "the chief foe of communism." He said "the best, most important, and most courageous opposition to communism in any part of the world" has come from the Lutheran Church in eastern Germany.

Lutherans oppose communism "in the right way, and not by political deals that never come to light," said Dr. Empie.

Opposition continues

Wherever half a dozen Protestants were holding a meeting this month they adopted a resolution against sending an ambassador to the Vatican.

Virginia Methodists in their state conference asked each minister "to use whatever means possible" to express his church's opposition to the appointment. Baptist conventions in Virginia, Kansas, Illinois, Oklahoma registered protests.



GENERAL "QUESTION MARK" CLARK
Will he spend next year in Rome?

The Florida Council of Churches condemned the appointment after hearing Dr. Roswell P. Barnes of the National Council of Churches say that "President Truman fails to see that religious convictions lie deeper than politics." The Seattle Council of Churches said it would fight for the right of the Roman Catholic Church to exist as "a purely religious institution" but is against the church functioning as a political system.

Presbyterian officials, Drs. Harrison Anderson and Eugene Blake, sent to all their synods, presbyteries, and parish pastors an appeal to interview congressmen personally or to send them letters or telegrams. "Write or telegraph the President your opposition to and disapproval of his action," they recommended.

Election report

The Rev. Lawrence L. Hosan had refused to open the Reading, Pennsylvania, city council meeting with prayer. It was his turn just before election day, according to assignment made by the ministerial association. City officials, who had been accused by the Kefauver committee of protecting gamblers, shouldn't have their sessions dignified by a pastoral invocation, thought Pastor Hosan.

Fifty Reading clergymen urged their congregations to vote on Nov. 6 "to stamp out crime and rackets in the community." On election day Reading voters dismissed from office all but one of their city officials.

Philadelphia voters landslided out of office practically the whole of their graft-infected administration. The Rev. Dr. Daniel A. Poling, who had been put at the head of the administration ticket to save it from sure defeat, lost the election by more than 100,000 votes.

A baptist layman, Eugene E. Siler, who quoted Scripture in every speech in his campaign for the governorship of Kentucky, was defeated. Governor Lawrence W. Wetherby, a Methodist layman running for re-election, abstained from Scripture quotation because he said religion is "too sacred to inject into politics."

A United Lutheran pastor, the Rev. John G. Simmons, who sought election as mayor of Minneapolis in 1949, was back in parish ministry this month. He had resigned at St. Mark's Church in Minneapolis before beginning his unsuccessful campaign for public office. Last month he was installed by Southern California Conference President Carl V. Tambert as pastor of St. Matthew's Church in North Hollywood.

Something for the Arabs

Nobody had much time to think about

MINISTER INSTEAD OF MAYOR
Pastor Simmons installed

the 800,000 Arabs starving in refug camps on the borders of Israel. Th tiny homes and farms had been taken equally poor Jews who streamed do from Europe where they had been driv from their homes by the Germans.

But something would have to be do sooner or later. Arab refugees are bei kept alive by a small dole provided by t United Nations and by charity from su agencies as Lutheran World Relief. T Jews don't have money to pay the Ara for property taken from them. Unl somebody provides cash, the Arabs ca resettle in new communities.

Dr. O. Frederick Nolde went to Pa this month to try to persuade delega to the United Nations assembly to something for Arab refugees. He is a one-year leave of absence from his pr fessorship at the Philadelphia Semina As director of the Commission of t

Churches on International Affairs, he is hopeful of persuading the UN 1) to provide more relief funds for the Arabs, 2) get the Arabs compensation for properties they lost, 3) secure support for resettlement of the Arabs, 4) guarantee the existing frontier between Israel and Jordan.

"The burden of responsibility rests on the community of nations," said Dr. Nolde. "Effective action will be possible only by far-sighted United Nations decision."

People can't read

It's only in the last 500 years that any large number of people in any country have known how to read and write. Even today "the capacity to deal with the printed page is so difficult and so involved a process that a large minority of our population are unable to cope with it," Dr. Roland Bridges told the U.S. Federal Communications Commission last month.

Dr. Bridges was arguing against giving all television channels to commercial broadcasters. "Television must be saved from the tragic fate of commercially dominated AM radio," he said.

Last month at Union Seminary in New York City the biggest audio-visual workshop ever provided at a theological school was put in use, financed by a special $165,000 grant. Students will study techniques of reaching people who don't read.

What people can't learn from reading they may pick up from pictures, diagrams, films, radio, and television, said Dr. Bridges. A lot of people can't translate words into ideas. "Reading is not nor-

NEW STUDIO AT UNION
Singing, sermons, pictures teach people who can't read

mal," he said. "It is a highly specialized accomplishment."

"Books will always remain a great resource for human understanding," said Dr. Bridges, who is director of the Broadcasting and Films department of the National Council of Churches. But "people who are best disposed to learn by seeing and hearing should not be penalized by a book culture."

Get time on radio and television

Churchmen were urged last month by Paul A. Walker of the Federal Communications Commission to get as much radio and television time as they can. "The Commission," he said, "has consistently looked with favor upon the broadcasting of religious programs, and has always considered them as an important element in the public interest."

Mr. Walker said he thinks radio and television stations put many good programs on the air, but "we are still plagued with some that border on cheap burlesque, that dramatize tales of horror that make children scream in their sleep."

The Broadcasting and Films Commission of the NCC, whose meeting Mr. Walker addressed, voted an operating budget of $421,561 for the new year. It approved four new religious radio programs and seven television series. It already produces three network radio programs, "National Radio Pulpit," "National Vespers," and "The Art of Living," plus six television shows.

Jobs for COs

Men who refuse to go in the army or navy are to be assigned to work for "the national health, safety, or interest," according to the U.S. draft law. This month Selective Service officials had a plan for assigning conscientious objectors as attendants in hospitals for the mentally ill.

Lack of operating funds for stat owned mental hospitals usually results insufficient care of patients. COs will assigned for 24 months' service, and mu be sent at least 150 miles from home.

New classification of COs, adopted th fall, puts them in Class 1-O, instead the old class IV-E.

A Roman Catholic youth, Howa Everngam, was given a CO rating th month by Judge Harry E. Watkins in fe eral court. A New York draft board r fused him the rating because it claim his church does not teach that war is ev The judge ruled that an individual's ov interpretation of the teachings of h church must be respected.

Chaplains needed

There is immediate need for 27 L theran chaplains to fill the quota in t U.S. Air Force, and the Army wants 3 from various churches to replace m soon to be released from active du The Navy estimates its need as 250.

"The extremely critical nature of t world situation will necessitate keepi the Armed Forces at a high degree strength for some time," explained Maj General Roy H. Parker, USA Chief Chaplains. "As long as large numbers men are under arms, the need for prov ing moral and spiritual leadership f them will continue."

Two Tafts on ticket

There might be two Tafts for Repub cans to vote for in Ohio in Novemb 1952. Charles P. Taft, brother of Sena Robert A. Taft, had decided this mor to seek nomination for the Ohio govern ship.

He was the first layman to be presid of the Federal Council of Churches, a is now a member of the Central Comm tee of the World Council of Churches.

World News Notes

Propaganda for peace

The U.S. might cut its next year's armament budget to a mere $58 billion, but no responsible government executive has any serious expectation of disarmament. The big disarmament proposal announced by Secretary Dean Acheson to the United Nations assembly in Paris was for propaganda purposes.

Soviet Spokesman Andrei Vishinsky said the proposal made him laugh. His judgment in such matters should be excellent. He has talked more and meant less on the subject of peace than any other man alive.

But this time the Americans wanted to talk first, so they instead of the Russians could pose as the champions of peace. Almost everybody on both sides genuinely wants peace—if things each side wants can be secured without fighting. But neither side trusts the other enough to believe its promises.

When either the Western Allies or the Russians get sufficiently self-confident to be ready to make a firm offer of cessation of the cold war, they won't do it in public addresses in Paris. They'll get together in a corner and talk things over carefully before there is any speech making.

America changes

Negroes are moving north and textile mills are moving south, statistics in the U.S. indicated this fall.

Northern mills can escape high taxation and heavily unionized labor by moving. From Utica, New York, the Mohawk Cotton Mills were packing up to go to Clemson, South Carolina. Textron was going from Nashua, New Hampshire, to locations in North and South Carolina and Tennessee.

Other mills are planning to move.

From the South to the North had come more than a million Negroes in 10 years, 1950 census figures show. In 13 Southern states the Negro population was practically the same as in 1940 (9,417,583 in 1950 . . . 9,361,946 in 1940). Alabama, Arkansas, Georgia, Kentucky, Mississippi, Oklahoma, and Texas have fewer Negroes than a decade ago.

In eight Northern states Negro population was 1.5 million higher than 10 years before. There were 4,364,000 in 1950 . . . 2,808,549 in 1950. In California and Michigan the Negro total more than doubled in 10 years. Illinois and New York had large gains.

New alphabet for Japan

The alphabet the ancient Romans borrowed from the Phoenicians and gave to western Europe and the Americas is not as simple and efficient as Stenotype or Gregg shorthand, for instance. But it is far easier to manage than the numerous and complex characters the Japanese borrowed centuries ago from the Chinese.

A radical result of American occupation of Japan since V-J Day in 1945 is rapid progress in use of the Roman alphabet there. Young Japanese in school are learning their ABCs instead of the complicated forms their fathers learned. *Romaji,* they call their new alphabet. The Japanese language is said to have no sounds that cannot be accurately represented in Roman letters, used with a few special pronounciation marks.

One effect that may be produced by the change is that Americans and Europeans are likely to be encouraged to learn Japanese when they can have it in their own alphabet.

Pride and pretense blind men to the fact that they are creatures of God with only limited power to create a new world order

By REINHOLD NIEBUHR

IN ONE OF THE MOST IMPORTANT books on American foreign policy written in recent years, George Kennan, former counselor of the State Department, makes some criticisms of the policy which are of great significance from a Christian standpoint. The book entitled *American Diplomacy—1900-1950* is an indictment of what Mr. Kennan calls the "legalistic-moralistic" approach to international relations.

He believes that the communists are not the only ones who have bedeviled politics by sacrificing every value to one particular ideal of their devotion. He thinks that the whole course of modern idealism leads to fanaticism.

Furthermore, according to Mr. Kennan, when we plan ahead we pretend that we can bind the future and are unprepared for all the eventualities which may arise. Therefore our plans are quickly outmoded by the rapid march of events. A good example of this kind of pretense is the "demilitarization" of our German and Japanese foes, only to request them five years afterward to become our military allies against a new foe who was a former ally of ours in defeating them.

A CHRISTIAN MIGHT WELL ASSERT that Mr. Kennan is not merely enumerating the weaknesses of American diplomacy but the failures of a humanistic culture. It is silly to try to prove Christianity more idealistic than modern humanism. The difficulty with this humanism is that it has no understanding of the limits of human powers, of the ambiguity in all human virtues, of the partial character of all human wisdom and of the precariousness of all human achievements.

It deems man is always the creator, but it forgets that man is also a creature. It fails to heed the Biblical warning that we cannot by taking thought add one cubit to our stature. It knows nothing of the Biblical doctrine that sin is pride, and more particularly pride through which man pretends that he is God, that he is the master of his destiny and that his will alone is the moving force of history.

THE TENDENCY TO SEE OTHER people as mere projections of ourselves is not merely an American sin. It is the primal sin of man. It is not cured by admonitions to love other men. It can only be cured by a genuine conversion and a "broken spirit and contrite heart."

It is very important to be reminded that most of the evil in this world is not due to malice, but to an idealism of men who have effaced the distinction between God and man. Even the communists are not driven primarily by malice. Their cruelty is rooted in a monstrous pretension. Insofar as humanistic idealism falls into the same pretension it results in similar evils.

Men are undoubtedly creators who are called to be "co-workers together with God." But they are also creatures who must remember the limits of human possibilities, and must know that they exist by grace, not by their own strength.

UNIVERSAL MILITARY TRAINING

A CRUCIAL DECISION will face Congress as it reconvenes in January. The issue of whether the U.S. is to have universal military training will at last come to a showdown. Congress has promised to take final action at the next session.

Contrary to popular impression, Congress did not commit itself to the principle of UMT at the 1951 session. Pressure both for and against it was strong, and a compromise solution was reached which postponed the final decision. It was decided to set up a National Security Training Commission to study how a UMT system would operate and to draft proposed legislation. It was agreed that on the basis of the Commission's report, Congress should decide whether to authorize the UMT program.

NSTC report

The National Security Training Commission, headed by former Representative James Wadsworth of New York, submitted its report after Congress had recessed. It will be referred in January to the Senate and House Armed Services Committees. They have 45 legislative days in which to act on the proposed legislation. That means that floor debate will begin in March.

The Commission report recommends the following:

1. Compulsory military training for six months for all able-bodied males 18 and over, followed by 7½ years as members of the reserve components.

2. Training to be conducted by the armed services, with trainees not subject to combat.

3. Insurance coverage for trainees, but no GI educational and health benefits following discharge.

4. Deferment for college students only to the end of the current year; high school students to the end of high school or 20th birthday.

5. Exemption only on the grounds of mental or physical incapacity; ministerial students and other professions and occupations not exempted.

6. Special attention to moral welfare of trainees, with major responsibility given to chaplains.

7. Allotment of $30 a month, with dependency benefits where necessary.

8. Initial program of 60,000 trainees the first year to get machinery set up, rising in two or three years to 800,000 annually.

9. Estimated cost of $2 billion a year, based on one staff member to every two trainees.

THE PENTAGON has been putting increasing pressure behind the idea of UMT for the past several years. But it has been hard to sell to the American people. There is instinctive resistance to giving up the essentially civilian character of American life.

The preliminary skirmishes between the two schools of thought have been inconclusive. This will be the decisive battle. Those who feel that UMT is essential to adequate national defense will exert tremendous pressure. The volatile nature of the world situation will be in their favor. But Congress may decide that a long-term policy should not be decided on an emergency basis. The decision will depend largely on the American people themselves. In an election year, the sentiment from the home districts of Congressmen will have a decided bearing on the outcome. —ROBERT E. VAN DEUSEN

IMMIGRATION INCREASES

"We must concentrate on quality rather than quantity."

Such is the conclusion which Canadian Lutheran World Relief has come to as a result of recent developments in the immigration situation in Canada. Of course, CLWR has always striven to pick the best type of persons for resettlement. But the flood of newcomers—estimated to reach 180,000 for 1951—will mean some modification of procedures.

Biggest reason for the increased number of immigrants has been the "Assisted Passage Scheme" put into effect a few months ago by the Canadian government. Under this scheme prospective immigrants were offered a loan, without interest, for partial payment of transportation to Canada if they: were the head of a family or a single man over 18; had good health and reputation; had a trade or profession to follow in Canada; could pay at least $30 toward transportation costs.

The results of this policy, plus the increased activity of church and other groups, are seen in the contrast in immigration figures for the first seven months of 1951 as again the same period in 1950.

	1950	1951
Total	44,010	99,421
British	7,945	17,662
Dutch	5,909	13,153
French	622	3,320
German	2,866	11,368
Estonian	936	3,527
Italian	4,656	12,088
Polish	4,633	6,193

Several things stand out in the above figures. British immigration continues to top the list, with the Dutch a close second. Remarkable increases were made in the German and Italian groups.

Among the others not listed above there were increases in almost every instance. The relatively small number from France may be accounted for by the fact that the French-Canadian province of Quebec does not offer the same opportunities for the newcomer as industrial Ontario or the agricultural West.

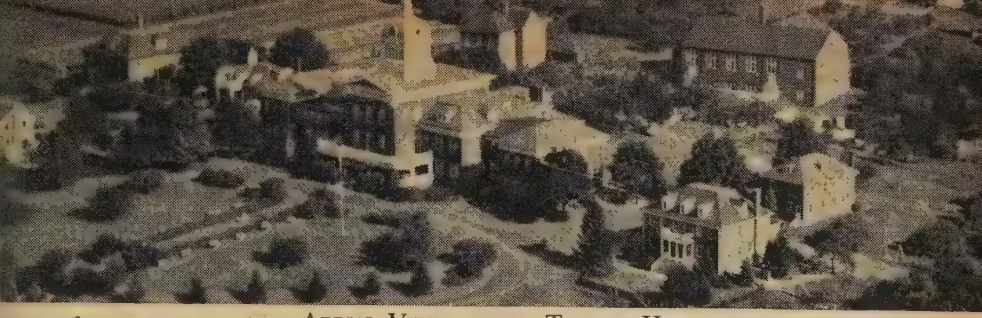
This influx has accentuated two problems that the church has always faced. The first is the matter of welcoming the newcomer as he reaches the country and of seeing that he is introduced to his church in his new community.

Normally, CLWR has followed and assisted Lutheran immigrants from their old homes to the new homes. Pastors and sponsors were waiting to receive them.

The second problem arises out of the fact that the APS is concerned with only the heads of families or single men. What about the members of the family? Hearing that the church has been assisting others to bring in their relatives this new group is adding its pleas to CLWR for help. It adds up to a very embarrassing situation for CLWR which is stretching every dollar in its revolving fund to assist those whom it is bringing over under its own Lutheran Labor Scheme.

Because its own finances for the scheme are exhausted, and perhaps because it is beginning to hear repercussions about bringing in too many immigrants in too short a time, the Canadian Department of Immigration has announced that its assistance to immigrants will be curtailed or suspended for a time. This should give the church a breather in which to review and strengthen its services to the present and the prospective immigrant.

—NORMAN BERNER



AERIAL VIEW OF THE TOPTON HOME

Children's Homes Are Changing

By CARL G. KARSCH

Individual guidance and personality development mark new trends in child care program at institutions like Pennsylvania's Topton Home

IN THE MORNING THE FAMILY worshiped together at their church's Thanksgiving service. Now attention centers on the kitchen and the pre-dinner activity. Some of the children are helping to set the dining room table. Through it all comes the radio play-by-play description of a Turkey Day football "classic."

Sounds like a scene soon to be taking place around your home, doesn't it? Let's sketch in a few details and see whether you still agree. The kitchen of this home would occupy most of the first floor of many houses. Here the place settings of silverware are counted in dozens. It took 50 pounds of cranberries to make the sauce for this family. Olives were bought by the gallon.

Quantities such as these don't upset the cook in this household. Her family, you see, has 176 members. They live at the Lutheran Home at Topton, Pennsylvania.

THE HOME, located half-way between Reading and Allentown, lies atop one of the rolling Appalachian foothills and overlooks a patchwork valley of Pennsylvania Dutch farmland. From the front door of the main building and each of the cottages can be seen the same "million dollar view" of the countryside. The children, however, traditionally use the rear entrances. "It's more like home," they say.

The home has changed greatly since it opened three years before the century began. Then it was just for children who had lost one or both parents. Now less than half are orphans. The rest come from broken homes.

THE NUMBER OF CHILDREN admitted annually to Topton, as at other church institutions, has continued to drop. This, explains the Rev. W. K. Reinert, superintendent, is due to a greater effort to keep families together or to place children in foster homes. Public assistance to mothers who formerly had to give up their children now enables them to stay at home.

Pastor Reinert feels this is as it should be. "No institution can give a child the same individual attention and guidance

that parents can provide." In fact, he welcomes Topton's declining child population, because more time can be devoted to developing the personality of each child.

How this shifting social pattern affects a church institution can easily be seen at Topton. The main building, with its large dining room and 20-to-a-bedroom dormitories, typifies the communal living practices which were standard when Topton was established. Seventy-five of the older boys and girls—two thirds of the Home's 116 children—are housed in opposite wings of the large structure.

When new facilities became necessary, the present-day theory of "cottages" had evolved. Thus, the younger children live near by in smaller "cottage" groups that are much more like real-life families. Calling these buildings "cottages" is an understatement. Actually, they resemble large individual houses, each with its own bedrooms, dining room and living room. There are three cottages for children: one for babies up to five years, and one each for boys and girls from five to nine.

Each cottage has its own houseparents who supervise evening study hours, conduct brief morning and evening worship, and act as much like true parents as they can. Although the food is cooked centrally, the children eat in the cottages' own dining rooms. Bedrooms are more home-like, too. Rarely do more than five sleep in one bedroom.

A big disadvantage of institutional living, points out Pastor Reinert, is that it tends to cut off the children from normal contacts with the world outside.

Topton, for example, has a modern grade school building, erected with its own funds.

Instructing the children in this way doesn't permit them to mingle freely with children from the town. In the kindergarten, though, things are different. Since the Home's own school could provide better facilities for this group than could the community, it was decided to have them meet together. "This arrangement helps the younger children to learn how to meet youngsters with whom they don't associate after school hours," says Pastor Reinert.

He is glad the older boys and girls attend junior high school in Topton and commute to Kutztown for senior high classes. "It makes them feel like part of the community, not special cases."

Although boys are usually released at 16 and girls two years later, this doesn't mean the end of the Home's care. A special educational fund will supply the money for college for several students.

Religious training plays a large part in life at Topton. Morning and evening devotions are led by houseparents in each

Youngest Inhabitant
He's four months old

CHOIR MEMBERS
They take part in pageants

cottage, just as in many Christian homes. On Sundays, however, when families outside go to churches in their communities, the staff and "family" of the Home worship in their own chapel. Pastor Reinert conducts the service, since he is pastor as well as superintendent.

After the service comes Sunday school. The Home has its own Luther Leagues, too. Three of the seven members of the church council are older children confirmed in the congregation. The council meets regularly to transact business and grant letters of transfer to those leaving the institution. From their personal accounts, the children contribute to the congregation's apportionment and Lutheran World Action quota.

In addition to amounts sent by parents, the younger ones earn money by selling to the Home vegetables raised in their own gardens. Some of the older boys are employed on the two farms that raise most of Topton's foodstuffs. Although the value of institutional farms is a much-debated topic, for this home they are quite an asset.

MOST OF THE MONEY REQUIRED to operate the Home—this year's budget is almost $90,000—comes from donations and bequests.

For four months—May, June, September, and October—women's groups from churches in a 50-mile radius make their annual pilgrimage. From 125 to 175 arrive three mornings each week in chartered buses and automobile caravans.

A tour of the grounds follows lunch in the school cafeteria. Then comes a 45-minute pageant by the children. Topton is noted for its excellent pageants, which have their "premieres" on Anniversary Day, high point of the Home's promotional activities.

PROVIDING A HOME-LIKE atmosphere for Topton's old folks requires as much skill as for the children. Two cottages are devoted entirely to the aged. One is for those needing medical care; in the other live those who are in good health.

Since the care of the aged was not begun at the Home until 1941, the cottage system has been used from the start. Other institutions which earlier followed the dormitory plan are now switching over. "In this field too," states Pastor Reinert, "institutions are only second best to a person's own home."

"Instead of uprooting old folks from their friends and familiar surroundings, some denominational homes are establishing cottages in many areas. Better yet is the idea of taking some of the money set aside for cottages and using it for case workers who can place old people with friends or relatives. Institutions like Topton, however, would still accept persons not able to be cared for in this way."

Lutherans Settle in Latin Lands

By STEWART W. HERMAN

Refugees who immigrated to Venezuela and Colombia, countries which are strongly Roman Catholic, are now courageously establishing their church

FOUR YEARS AGO—THANKS to the International Refugee Organization—a Hungarian family consisting of father, mother and two little girls landed in Venezuela to begin life all over again. They knew some English and German, but no Spanish, and had about $10.

The mother was the first to find a job in Caracas and later was able to set up a cut-rate print shop. Meanwhile the father found a good position. Today they occupy a well-furnished apartment in a fine section of the city where all rents seem sky-high. Venezuela, it should be said, is one of the most expensive countries in the world today. But this family also has a handsome Packard automobile! They are happy and content.

This may not be the average story of European immigrants in South America, but there is no doubt that many of the newcomers have made good, especially those who have made up their minds to settle down permanently.

AT THE SAME TIME, the attainment of affluence has not wiped out the ugly memories of flight before the Russians nor their faith that God was looking after them. Was it accident that the young mother fleeing into Austria with her babies suddenly ran into her husband in a small village? His commanding officer knew that the war's end was near and gave them a bogus pass into Germany. Then their refugee life really began.

When the U.S. army arrived, the mother reported to the commanding officer. She had learned English in Yorkshire and had good friends there. Was it an accident that the American officer himself had been stationed in Yorkshire and was acquainted with her friends? Soon she had a job in the military government. Later came UNRRA and IRO and the chance to go to Venezuela.

Recently the mother participated in a Lutheran communion service at which I preached in Caracas. Afterwards she said, "It reminded me of my last days in Austria. Just when I found my husband in that Austrian village, a Hungarian Lutheran army chaplain arrived. He baptized our second baby and I went to a communion service, not knowing what would become of us. Today I—a Hungarian—received communion in an American church in Venezuela from Latvian and American pastors in the German language!"

IT WAS INDEED STRANGE to have a Latvian refugee reading the liturgy and an American preaching at a service to which all German-speaking Lutherans of Caracas had been invited. In a real sense it was an expression of the way in which we Lutherans have been shaken out of our isolation and forced to become acquainted with each other, despite imperfections in our speech. There is no Lutheran Latin, but there are many Latin Lutherans!

Dr. Herman is director of the Service to Refugees division of the Lutheran World Federation.

Pastor Teobolds Aviks, the Latvian who ministers to all Lutheran refugees in Caracas, had just completed a course of catechetical instruction for eight boys and girls whose names were just as German as Kraut. More than half of them had been born in Venezuela and spoke Spanish more fluently than German. At this same service they stood before the altar in their lovely white dresses and their dark suits with white ties to declare their acceptance of the Christian faith. It was thrilling to know that these young people had not been abandoned by their church. Yet I wondered how easy it would be for them to continue to stand steadfast in a country where the name of Martin Luther is still a red flag to the established church.

LUTHERAN GROUPS IN VENEZUELA and Colombia are small and timid. There were about 100 people at the Caracas service; not a bad showing considering the many years which have passed without a full-time pastor. Pastor Aviks has tried to serve his Latvian brethren—only a few hundred in number—as well as the Germans and Hungarians. He has no church nor even a parsonage in the exorbitantly expensive capital. Consequently the activity of the Lutheran World Federation in supporting his work has been motivated chiefly by the desire to hold on and keep things going until more permanent arrangements can be made.

Last June the Rev. Fred Kern came to Venezuela under National Lutheran Council auspices to survey the entire field. In a few weeks of intensive work he succeeded in drawing the Latvian and German groups together, and even aroused the interest of the Hungarian Protestant community. He found that at present there is not room for three separate churches in Caracas, but that a combination of all groups would support a strong and independent Lutheran congregation which would eventually use Spanish to meet the needs of the coming generations.

THE SITUATION IN COLOMBIA is similar to that of Venezuela although there is even greater hesitation and nervousness about trying to pull the German-speaking colony together. In Bogota, political tensions are felt most keenly. The present regime has countenanced and abetted one of the most serious modern persecutions of Protestants, who have been driven out of country districts by Roman Catholic priests and the police. No one can even guess when Protestant work can be taken up again publicly in those areas. Even in the big cities there is danger.

Early one morning I rode from my Bogota hotel to the airport with a stranger, a Colombian businessman who spoke English. As we conversed, I told him of the refugee resettlement service. Soon he was pouring out his thorough disgust with the government. Cautiously he began by intimating that I probably could not do much business in Colombia; he knew the government wasn't interested in immigration. I remarked that I had

set no hopes on Colombia at all, especially since most of our people were Protestants.

"Ah," he said. "Now you have touched my sore spot. My boy is in school, but all they do with him is pray, pray, pray. The children learn nothing. In the smaller towns they make processions all day long —processions and prayers."

Then he asked, "How could I get some of your people over here? I could give them good jobs."

When we parted, I gave him the address of our LWF representative and he assured me that he would get in touch with him. But I boarded my plane to leave Colombia with the same feeling of relief I used to have whenever I rode out of Hitler's Germany or Mussolini's Italy.

IT WILL NOT BE EASY to save our Lutheran brethren who are now immigrating into these difficult countries. Many hundreds of Lutheran people have settled in South America during the past 100 years and have disappeared apparently beyond recall into a callous, materialistic way of life. If they are successful they try to get along without God, and if they are unsuccessful they are bitter.

Relatively few have joined the Roman Catholic church except as a convenience or through intermarriage. The general level of Latin Catholicism does not appeal to the majority of European Catholics and even less to the average Protestant.

Now that the main "first-aid" job has been completed in Europe, it has become extremely important for our churches to turn their attention to an urgent opportunity in South America. Pastor Aviks made this revealing comment, "When I first began to hold Lutheran services, nobody paid any attention to the possibility of organizing a church. Everyone wanted to be left alone. They were glad services were held, but that was all. Today everybody has his own idea about how a congregation can be organized and they are all talking about it."

BOTH IN COLOMBIA and in Venezuela the essential step will be to invest in a useful property which will serve as a Lutheran parish center. Every good work requires a headquarters. Unfortunately costs are extremely high in both countries. A very ordinary hotel room in Bogota costs $7 and in Caracas twice as much. Modest apartments rent for $200 per month, while houses rent for $400 to $500 monthly! Land itself in and around Caracas can only be described as precious. Pastor Aviks himself has to deliver bread to supplement his $5,000 salary.

Yet this work must be carried forward on an ever bigger scale. It is crucial to the future of the Lutheran church in South America. If the scattered groups of Lutherans in those lands can courageously work together, surely we can help put them on their feet and then look forward confidently to the day when healthy Lutheran churches will be found all over Latin America.

T. G. MASARYK, the great founder of the Czech Republic, concluded two of his books with the words "Jesus, and not Caesar . . . this is the meaning of our history and democracy."

—H. B. WALKER in *Ladder of Light* (Revell)

THERE'S JOY IN A THANKFUL HEART

By ESTHER FRESHMAN

A spirit of gratitude helps us realize that God is always near to satisfy our needs and help us solve our problems

WHEN A YOUNG FRIEND RECENTLY read about the joy of communion with God, she asked me what it meant. I had to analyze my own life's experience in considering her question. I believe this magnificent gift of God—the blessing of His presence—produces the joy that I feel within me.

Many in daily life find themselves close to God only because of some desperate need. In our great urgencies, it almost seems as if we use the "getting approach" to God. Prayer becomes a list of requests. The opportunity to experience the glory of God is frequently missed while we are attending to the fulfillment of specific needs.

Relationship to God should not simmer down to a request list, even though the Bible says "Ask and it shall be given to you." It also says "It is the Father's good pleasure to give you the kingdom."

But how can one explain the exhilaration of closeness to God? And what is the approach to God—the relationship with Him—that assures this experience?

IN MY OWN INNER SEARCHINGS, I find a very satisfactory answer in the life of Brother Lawrence, in his simple love of God, in the radiant pure light of his sincere descriptions of this joy. I find it many times in the Bible, but most poignantly in David's psalms of joy and thanks and in the resounding majesty of the Lord's Prayer: "For thine is the kingdom, and the power, and the glory, forever. Amen."

It is a blessing of God that there are many ways to Him. We know that God has been, is, and will be; that His good is surrounding us, w o r k i n g in us and through us. No matter what the day's problems or circumstances; no matter what seemingly devastating experiences are without or within, the beauty and goodness of the day manifest themselves because He is in them.

The Lord's Prayer has always seemed to me a powerful expression to God that culminates in a thank you, not definitely worded in the prayer, but felt within the heart of the one uttering it. It is a magnificent poem of life, an utterance that says everything to the accompaniment of some majestic chorale. The final note never dies out; it is sung within the heart of the one who prays.

IT HAS BECOME MY CUSTOM never to let a day start without thanks to the Giver of the day. Now before my eyes are open, my first thought is: "Thank You, Father, for the goodness of this day."

Life has its problems. Often, try as we may to release our thoughts to His keeping, we find ourselves beginning the day with old burdens upon us. The day is His gift to us. Mere courtesy demands our expression of thanks. This awakening statement, accepting His bounty and goodness each morning, unfailingly brings me good. By bringing God into my day with my first thought, I am assured of the light of His wisdom and love in solving the day's problems. If circumstances and

"Father, We Thank Thee"

situations that confront me make unexpected demands, I may see them in this divine light, and receive the understanding that places them in proper perspective and importance.

Another statement that I have found helpful early in the day is: "Father, thank you for the blessing of opportunity—for the privilege of contributing to this day." I do not deny my daily needs. Certainly Jesus taught us not to—in His prayer He says: "Give us this day our daily bread." We know, though, that our greatest need is more of God within us so that we may share Him in the world with our fellowmen. God is our reason for being. Without this reason life has no shape, no purpose, no center. God made us in His image, and in His service we go forth. We are dedicated to the performance of His business. How small individual needs look beside this significant truth!

All through the day I find this prayer my greatest comfort: "Father, thank you for your nearness." I know that He is my companion, my counsel, my friend. So companioned and counseled I cannot fail, nor can I experience un happiness or the feeling of lack.

The greatest blessing of all is His near ness. Problems viewed in this divine ligh of His nearness become a part of Hi business. It becomes a privilege to solv them with His help. They are not hor rible inflictions in the shape of obstacle to happiness and progress. This is God' world, and He has pronounced it good He has assigned each of us a part to play in it. With His help the role can be per formed competently and graciously.

The use of the thank-you prayer in my life has brought me a wonderful un derstanding of Paul's magnificent summa tion of faith: "Now faith is the substance of things hoped for, the evidence of things not seen." I know that I receive good It is mine without asking in my acknowl edgment of the gratitude in my heart to Him.

I would like my life to be governed by

this statement: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." I find that I cannot have faith and trust and love God and still be in a frenzy of fear about conditions around me. Belief in Him is not a half-way measure, but a full-time experience—a true dedication. If my heart, mind and life are full of concerns and cares, then there is too little room left within me for Him and His Kingdom. I am learning to take my needs directly to Him, prefacing every prayer with thanksgiving. Thus I find peace and quiet that clears the way between Him and me so that I may listen to His counsel.

Now I realize that this pattern of life—this thankful approach—has lessened my needs. The more of God within, the less pressing the demands without. God is all—and if God is there, what is the need?

IT IS HARD FOR ME TO BELIEVE that anyone can reach a satisfying soul-stature when he is perpetually "asking." There is inner dignity to be found in the thank-you prayer. Jesus taught by His own words and actions that the Father fulfills the need even before a request can be made. "For your Father knoweth that ye have need of these things."

In following my simple daily pattern, I have found an increased feeling of gratitude, and through it, an ever-closer relationship with God.

I know that God is the answer to the needs of the world today. The hearts of many men are empty because in trying to satisfy their longings they have cluttered themselves, leaving no room for God. The way to Him is clear and His goodness is abundant.

My young friend has asked me a wonderful question—about "the joy of the Lord." God in His goodness has supplied the answer to the question. He will answer it Himself by the gentle fulfillment she is already finding in her own heart. And, in that divine blessing of His nearness, she will whisper her own—"Thank You, Father."

A MESSAGE THAT HELPED

WHEN WE WERE ASSIGNED TO a new task in the Telugu section, our former cook moved all our earthly possessions from Tarlupad to Parvadipur.

Then we began to receive doleful letters from him. He was very discouraged. The house was not large enough. The kitchen was terrible. Water stood in the compound. Just about everything was wrong.

Finally I sent him the message, "Remember, Alwar, we can always make things better."

When we arrived, we found furniture, books, pictures, dishes and clothing in place, beds made, hot baths and a hot meal awaiting us and Alwar in very fine spirits.

That short message helped him as it has helped us many times throughout the years.

—JENNIE L. OBERLY

Jack Horner Isn't Good Enough

By VIRGINIA VEEDER WESTERVELT

Christians can't just sit in a corner and count their blessings when there's a real need for them to go out and help others

"AND HE PULLED OUT A PLUM, and said, 'What a good boy am I.' There, that's enough for tonight, Jimmy. Tomorrow is Thanksgiving and you want to be ready for that turkey." Martha closed the book and bent to kiss her small son.

"Mummy."

"Yes, Jimmy."

"Will I have to eat all my squash?"

Martha laughed. "I'll just give you a little," she said. "But you really ought to be thankful you have such good food . . ."

"I know," Jimmy interrupted. "The-little-children-in-Europe-would-be-glad-to-have-it," he recited.

Parents haven't changed very much, Martha thought to herself. Nor the world situation, either, I guess. Grandmother used to tell me to think of the starving Armenians.

"Mummy," Jimmy sat up and folded his arms across his blue flanneled chest. "Doesn't God love those little children in Europe?"

MARTHA WAS SILENT A MINUTE. She had never been able to explain the problem of evil and misery in the world satisfactorily, even to herself; how could she answer Jimmy?

"Well, Jimmy," she said, hesitantly, "to begin with, God loves all the world; every single person in all the world, just as daddy and I love you. But when you do things you shouldn't, it makes us feel very badly. Do you remember the time mother said not to eat that second lollypop, and you didn't mind? What happened?"

Jimmy made a face. I had a terrible stomach-ache."

"Sometimes, when big people disobey God, they get into lots of trouble."

"DID THE LITTLE CHILDREN in Europe disobey God?"

"No, Jimmy," Martha said firmly. "But there were many people who did. Men who wanted power; men who wanted war; men who started a war. And the things they did affected others."

"What do you mean, 'affected'?"

"Let me say it this way, Jimmy. Suppose daddy stole some jewels, and was put in prison for a long time. It wouldn't be our fault, but it would make a difference to us. He wouldn't be working and earning money, so we wouldn't have as nice things as we have."

"We couldn't buy a turkey for Thanksgiving, then, could we? We'd be just like the other poor children. What would we do, Mummy?"

"I think someone would help us, don't you, Jimmy?"

"You mean like we take the Shaw family clothes I've outgrown, and food and things like that?"

"That's right, Jimmy. Christian people like to help others. That's what Jesus told us to do, and somehow, I think people who never do anything for others, don't really deserve to be called Christians."

"But the Shaws just live over on the other street, Mummy. The children in

WE LIVE OUR THANKS BY HELPING OTHERS

urope are a long ways away. I don't now any of them."

"WE CAN SEND THEM THINGS just the ame. They needed our help very much ght after the war, and we sent food and lothes and money. We must keep send- ng things, Jimmy. We mustn't get lazy ith our giving, and think that now we've one enough. We must be thankful that e are able to give."

"Is that what Thanksgiving means, Mummy? Does God like us to give things way?"

"Yes, indeed, Jimmy. We're one of the ays God has of showing his love. He ives, through us. That means that we nust be alert to see where help is needed. Ve can't sit back in our corner, like little Jack Horner, counting our blessings and saying, 'What a good boy am I.' We must go out and do something for people who don't have any 'plums.' "

"THEN THEY'LL KNOW THAT God hasn't forgotten them," said Jimmy, snuggling down under the covers. "I'm glad God loves everybody," he went on, sleepily. "It makes it all safe-like. 'Cause if we help people, then they'll help other people, and *they'll* help other people, and they'll . . ." Jimmy's eyes closed, and his voice trailed off into a smile, as he fell asleep.

"Good night, darling," his mother whispered, "and sweet dreams of the world as it could be. Perhaps as it will be . . . someday."

FIVE MAKE A FAMILY

NEW CHAUFFEUR

"COME ON, MOMMY, time for prayers," urged Karen.

I took a final glance in the mirror and wiped a smudge of powder off my cheek. "Karen, honey, I'm afraid I'll have to skip prayers tonight. Daddy will be with you, but I have to rush. O.K. this time?"

My little daughter didn't smile back. She looked at me gravely. "Would it be O.K. with you if God didn't have time to look after you for one day?"

"No, it wouldn't," I agreed. "Come along." I hugged her tight and this time she beamed.

WE TROTTED DOWN the hall to her room where the rest of the family had gathered. Pete and Susie, already in their pajamas, were perched like birds on the end of Karen's bed. Dan, who was settled in the big, comfortable "story chair" looked up in surprise.

"Shot with my own ammunition," I laughed. "Never mind. It won't matter if I'm a little late for the meeting. I'll just cut my visit at Mrs. Williamson's short and drive a little faster. Let's go."

"You mean, 'Let us pray,' " reproved Pete. I was glad when he giggled at his own wit. We want our children to take their relationship to God seriously, but preserve me from a bunch of pious little prigs.

Karen climbed into Dan's lap to read the story. Pete recited the two verses of the 100th Psalm which he has learned, while Susie waited impatiently to choose a goodnight hymn. After "Sleep, Children, Sleep"—their own adaptation of "Sleep, Baby Sleep"—since they feel that "Baby" no longer means any of them—I asked to be excused. The hymn singing can go on as far into the night as we will allow. The children love the hymns. They also dislike the moment when we turn out the light and they have to let go of another fascinating day.

I SLIPPED INTO my warm winter coat and hurried out to the kitchen for the bowl of Spanish cream I was taking to Mrs. Williamson before going on to the evening meeting of the Women of the Church. It seemed silly to take the car just the one block to Williamsons' but then I'd have it to go on to the church.

Placing the bowl carefully beside me, I turned on the ignition and pushed the starter. The engine turned over but nothing else happened. I pulled out the choke. Nothing happened.

"Dan," I called, breaking in before the choristers got well started on the second verse of "Saviour, Like a Shepherd, Lead Us," "can you come see what's worng with this car?"

He came to the top of the stairs. The singers went on singing. I told Dan what I had done.

"Probably flooded it. Soon as I get these kids to the place for a good solid Amen, I'll look at it. Why don't you go on down to Williamsons' and I'll bring the car to you there. It won't hurt the youngsters to be alone for that length of time."

"I guess not. I can drop you off here on the way to the church. They'll only be

alone 10 minutes and Karen is very responsible. I guess—"

"I'll see you. Now scoot before they decide we have to start at the beginning or something!"

I SCOOTED. OUT TO THE CAR and down the street to Williamsons' I zoomed.

John Williamson, the 17-year-old son of the family, answered the door. I never can get used to looking way up in the air to these boys. They seem to sprout over night.

John's welcoming smile grew broader as he noticed the dish I carried.

"Mom's just been wishing for company. Come on in."

"Doesn't she find you company enough?"

"Wrong kind, maybe. You better ask her. Want to take your coat off down here?"

"Thanks, I can't stay that long. But maybe you could find a place for this dish in your refrigerator."

"I guess I could, if I tried real hard," he grinned. "Thanks a lot."

Upstairs I found the invalid feeling better. She had a lot to tell me about the various members of the congregation who had done little kindnesses for her while she was sick. I didn't have to talk much —a very good thing, as I kept listening for the sound of our car outside.

AT LAST THE PHONE rang and John called me.

"Say, I'm sorry, honey, but I can't get this thing moving after all. I'll have to tear the thing apart and find out what's wrong. Is it too late to call one of the other girls and ask for a lift?"

"I'm afraid it is. But I can call a taxi. Have the children settled down?"

"Karen's reading in bed, but the other two went out like lights. Now, have a good time and don't give us a thought."

"All right, I won't. 'Bye, dear."

I turned to John who had gone back to his book while I talked. "Mind if I use your phone to call a cab?"

"Why call a cab? I'll take you where you want to go." He unfolded his length with surprising speed. "I'll get my jacket."

"Your son's going to take me over to the church," I told Mrs. Williamson. "I wanted to call a taxi, but he wouldn't let me. I feel guilty, though."

"He loves any excuse to get out that car of his, so don't feel guilty. I sometimes think he loves that car better than the family. His father works to support John and John works to support the car."

HER MOCK DISGUST couldn't cover up the pride and amusement she felt in the youngster.

"Now, Mom, don't give away all the family secrets while I'm getting the car," John called. The door slammed after him.

"Don't they *ever* learn to close doors quietly?" I asked. "I'm always after Pete but it looks as though I might as well save my breath.—Well, if he turns out as well as John in other respects, I'll be satisfied." She only laughed, but I knew I had said the right thing. "Now take care of yourself. See you soon."

I flew down the stairs as my chauffeur beeped cheerfully from the driveway.

IT IS IMPORTANT TO KNOW the value of money, but it is even more necessary to learn how to use it.—THOMAS F. HUDSON in *Fruits of Faith* (Abingdon-Cokesbury)

The Gospel for the Twenty-seventh Sunday after Trinity (Nov. 25) is written in Matthew 25:1-13

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

HAVE YOU EVER ARRIVED late for a wedding? Could you get in? In many churches it is the custom to close and lock the doors after the bridal party has entered. Latecomers may not enter.

There are many interesting wedding customs. At one time in certain areas of Palestine it was customary to have a week's celebration in honor of the newlyweds. The bride and groom were treated as king and queen of their hometown. They were provided with seats of honor, perhaps in the town square. Before them a pageant was enacted, depicting an appropriate love story. Songs were sung; poems of love were read; everybody took part.

Some of these love poems have been preserved for us. You will find them in the Old Testament book, the *Song of Solomon*.

THE PARABLE OF JESUS which is Sunday's Gospel lesson presents a different kind of wedding custom. We have no information about this except the parable itself.

Apparently the bride is awaiting the groom at her house, where the wedding feast will take place. Her 10 bridesmaids will go out to meet him, will form a procession and escort him back to the bride's house. Then all will enter for the feast and celebration.

Jesus, in his parable, uses this procedure to illustrate the kingdom of heaven. Although the point of the parable is perfectly clear—that we must be ever vigilant and prepared for his coming, the details of the story are not easily applied

The bridegroom of course is the Christ But who is the bride? Usually the brid is considered to be the church (II Corin thians 11:2; Ephesians 5:25; Revelatio 19:7). But if the bride is the church then who are the bridesmaids?

And what do the lamps and oil repre sent? Some have thought that the lamp represent good works, and the oil repre sents faith. Then why couldn't those wit enough faith share it with the others; an where does one go to buy faith—as th foolish did?

As with most parables, if one become unduly concerned about details, confusio can result. We are so eager (at times to get the full point of Jesus' teachings that we occasionally go to extremes i our effort not to overlook anything.

FOR THE SAKE OF a basic understandin of the parable, let us assume that th bridegroom represents Jesus, the Christ Let us assume that the bride (nowher mentioned) together with her bridesmaid represents the church. And let us assum that the burning lamps symbolize ou perseverance and readiness of faith.

Although we recognize that other goo interpretations are possible, these will suf fice to bring us to the point of the par able, which is what matters anyhow.

There are always some church mem bers who are like the seed growing i shallow soil. They have not the dept of conviction to last under the ravages o circumstance and time. While the dentis is drilling your tooth it is not nearly s

difficult to be brave and immovable if you know the job will be over in a few seconds as it is to be brave and steadfast when involved in a long, steady grind. I find I can endure most anything if it isn't going to last too long.

Even Jesus' closest disciples found that their human nature often overruled their spiritual desires. One night in the garden of Gethsemane they were so tired that they could not watch with Jesus one brief hour. And today the one brief hour of the Sunday morning church service often proves to be too strenuous for some of us. Even where spirits are willing, the flesh retains its characteristic weakness.

HALF THE BRIDESMAIDS of the parable didn't make the grade as sentries. And for all their good intentions and last-minute scurrying around to atone for their laxness, when they arrived at the door it was shut. Even though they waved their newly refueled lamps with much fervor and lit up their faces as brightly as possible in the darkness, the Lord had not seen them previously in the procession; he did not recognize them as friends now. The door remained shut.

It would not be sensible to draw any far-reaching conclusions from the division of bridesmaids into five and five. We cannot conclude that half the church will be lost. But it remains a disconcerting fact that Jesus did not draw up proportions of nine to one, or some more consoling ratio than half and half.

I expect that there will be many surprised church members standing before the pearly gates some day, wondering how come the gates are locked; not willing even then to face the truth that when the church's work was being done, they were sleeping. The five foolish may have been wearing the same fluffy creations and may have carried identically shaped lamps as the five wise. They may have spent hours getting their hair properly set and their makeup perfect. And from the ushers' points of view they may have been stunning girls. But they were asleep when they should have been up and doing. For them the door was shut.

Let us never be so foolish as to be sure we are wise. Let us be wise enough to realize the foolishness of our nature, and be constantly alert to the danger of burning out our supply of inspiration. It must be replenished constantly, a cup, a lamp, running over.

THERE IS SOMETHING unbelievably final about the last chance. My car ran out of gasoline one day on the wide-open spaces of Colorado because I didn't stop to fill up the tank at a station appropriately titled "Last Chance." Fortunately a Good Samaritan found me by the side of the road and poured gas from his own supply into my bone-dry tank—so it wasn't really the last chance. Since then I have taken no chance of missing a last one.

Christians have plenty of warning that a last chance does exist. And when God says "last," that's it. "Watch, therefore, for ye know not the day nor the hour."

THIS IS THE LAST Sunday of the Trinity season. It is an especially good one to note how well the various appointed prayers and lessons fit into the Sunday's theme. The Introit tells that God is the beginning and the ending; its Psalm verse asks that we let the King of Glory in. The Collect petitions that we may be absolved from our frailty. The Epistle tells us not to sleep, but rather watch. So does the Gospel.

We are the light of the world. Our light should shine steadfast as the star shone over the manger, that men may behold the way to God and glorify him.

Personal Problem Clinic

Broken friendship

QUESTION: A family that had been friendly toward us for years has turned against us—apparently because of a business affair. Things have become very unpleasant.

This man and woman have been active in the church. But while doing good service they have been trying to break down our morale and to wreck our friendships with other people.

Here in the middle west most people are friendly, but these old friends are making our life miserable. The lady and my wife are members of the guild, but she evades Ada, acting as though she didn't see her.

REPLY: If you have done the family any wrong you should go to them, express regret, and ask forgiveness. They may feel that they were treated unfairly in the business affair. You will want to get into the clear if you have done anything of doubtful character.

If you have done no wrong to these people, go to them and ask politely and definitely what is creating the trouble. Some third person has perhaps misrepresented the facts, or imagination may be working overtime. If you want such an affair straightened out you will have to go the limit to create good will.

In case you are guiltless and the other family will not respond, go your way, associate with your other friends, be faithful to Christ and the church, cherish good will toward the other family, and always be ready for a reconciliation.

Triangle

QUESTION: I have learned through reliable sources that my brother's wife keeps company with other men. Her husband is a member of the church council, and my other brother is supervising principal of the schools in our community. My brother and his erring wife have two teen-age youngsters—a boy and a girl. I feel that I must do something to stop this affair.

Shall I tell my brother, or what shall I do? I am sorry for him and want to help.

REPLY: First of all, be sure the accusation is true. Most communities have some unrestrained imaginations and loose tongues. Avoid any false move.

People who get themselves into difficulties are often more to be pitied than blamed. Any approach to the problem will have to be with forbearance, understanding, and sympathy, rather than haste, censure, or rough treatment. Rash action may ruin any chance of solution. The purpose of any effort is to restore normal relations, not to brand anyone.

If the case is of recent origin it may not be deep-seated, and the whole matter may be set right in a quiet way. Perhaps friends, respected by your sister-in-law, could show her the unfairness of her action, the danger of wrecking her marriage and home, the sorrow and remorse which may ensue. They should use persuasion and avoid unpleasantness.

If this double-dealing is more deep-rooted, or of longer duration, the husband must be told. He too will have to use restraint and sober thought. Has he been so busy earning a living, or with other interests, that he has not given his wife adequate attention or affection? He may need to alter his practice and give his marriage and home life more consideration. Straying mates are sometimes seeking satisfactions they don't receive at home, though such behavior is not justified. This husband may be in need of help from good friends.

The other man should be approached by two men whom he trusts, be shown the true character of what he is doing, politely but candidly be urged to go straight, and cease behavior which may become harder and harder to break up. Everyone involved should view the case in the light of Christian faith and ideals.

—EARL S. RUDISILL

What Protestants Are Doing in the World

World Faith in Action. Edited by Charles T. Leber. Bobbs Merrill Company, Inc. 345 pages. $3.

The front pages of the newspapers and the radio vividly tell the stories of the violent outbreaks in the political and social struggles of the world. They give little help to one who wants to understand the source and nature of the forces that produce them. They provide even less information about what the church is doing amid such forces.

World Faith in Action is the story of the unified missionary enterprise of Protestant Christianity amid these scenes. It tells the story of what the Protestants are doing in every part of the world.

The accounts of the conditions and the dynamic forces causing restlessness, upheavals, and social revolutions in China, India, Pakistan, Africa, Latin America, etc., are challenging. Many of the authors of the various sections of the book point out how secular materialism and Marxian communism have come to have their appeal to many. The book provides information concerning the influence of non-Christian religions such as Hinduism, Islam, Buddhism, and Animism and shows how the Christian Gospel has been and continues to be brought effectively to their adherents.

There is a ring of authority in the chapters. Obviously no single individual could write authoritatively on all parts of the world. Twelve authors, each writing of his special geographic field, give a candid and inspiring report. Some have stated the facts and insights more effectively than others. There are great differences in style and mode of presentation. There is variety. The authors are: Charles T. Leber, Roswell P. Barnes, W. A. Visser 'T Hooft, Glora M. Wysner, Emory Ross, Charles W. Ranson, Theodore F. Romig, Tamaki Uemura, Rajah B. Manikam, W. Stanley Rycroft, Frank C. Laubach, and Norman Goodall.

One of the most stirring chapters is that by Dr. Frank C. Laubach on "Literacy—The Problem and Its Challenge." Here is a gripping story about what the church can do to win the minds and hearts of the two thirds of the world's population who cannot read.

Of special interest to Lutherans will be the well-written chapter on India and Pakistan by Dr. Rajah B. Manikam, who attended the ULCA Seminary at Philadelphia and who was ordained by the Tamil Lutheran Church of India.

EARL S. ERB

Dr. Erb is now in India to study the situation of the church as a representative of the ULC Board of Foreign Missions.

Missionary History

Forward Through the Ages. By Basil Mathews. Friendship Press. 275 pages. $2.75.

The author has set the theme of this book in the first paragraph: "The most amazing true mystery story of all time is the expansion of the tiny group of followers of a crucified village Carpenter into a world-wide fellowship vaster in numbers than any other one group of any kind in all history."

Then, with a mass of historical material, more than a hundred too-brief biographical sketches, and masterful hand he traces the growth of the Christian Church from its birth to its present position in the world—neither glorifying nor evading its weaknesses and failures.

Nor does the author leave the reader to guess at his personal conviction as to the final outcome. He believes the events of the story he relates reveal the secrets of the triumph of the Christian way over the forces of evil.

The reader is not left to lose himself. Men and movements are drawn into focus and fitted into the pattern of this outline: 1. The First Five Hundred Years. 2. The Church's Struggle for Survival. 3. Into All the World. 4. Age of the Pioneers. 5. A World-Wide Fellowship.

Within these divisions the author takes

time to summarize and point out main currents of thought and life—making very fine transitions from age to age. As the record draws nearer to our day, the author maintains the focus and pattern. Only one as thoroughly familiar with the world-wide church today, and its total history, could present such a fair, many-sided picture.

The reader is thankful for the theme that has held the author to his course (though he is almost breathless at its conclusion, as if he himself had entered into the struggle). He is ready to agree that the "amazing, repeated victorious survival of the church is a mystery story." And with the author he finds that victory explained by the living Christ, and the Church, which in communion with him, has "always leaped forward . . . when it has refused to let debates on creedal formulae or ecclesiastical organizations deflect it from direct, simple, personal discipleship to Jesus Christ, the Son of God, and from telling everybody his good news of the reign (or kingdom) of God." GEORGE R. FLORA

San Jose, Calif.

Problems in Ethics

The Borderland of Right and Wrong. By Theodore Graebner. Concordia. 178 pages. $1.

This is the eighth revised and enlarged edition of Dr. Graebner's engaging treatise already familiar, and in the past well received, on the subject of *Adiaphora,* things indifferent morally. The added chapters on "Matters of Terminology," "Liberalism and Conservatism," and "Casuistry," and the amplifications and new format of this volume, have had the Christian layman in view.

Here is a piece of well-organized thinking, displaying keen logic, couched in clear, precise and telling language, clarified by many applicable illustrations, and evangelical in spirit.

Dr. Graebner makes the point that in things not prohibited by the Scriptures the Christian is free to choose his way in evangelical liberty. He discusses some of the questions involved—smoking, drinking, card-playing, the dance, theological problems, ceremonies, the weak brother, causing offence, the wrong use of rightful things, and once indifferent things no longer indifferent. For a proper solution to many vexing problems, he points to the law of love, and the assurance that all things are ours.

Though the author's theological tradition is openly displayed, and one may not fully agree with it, the book is a fine contribution to the field of ethics and may be recommended for study, and as a helpful text for group discussions. WILFRIED TAPPERT

Mount Vernon, N. Y.

Christian Living

The Life of the Soul. By Samuel H. Miller. Harper. 158 pages. $2.

Here is an exceedingly interesting and stimulating book on spiritual living. It undoubtedly springs from a wealth of personal experience. Its language is imaginative. It makes no pretense at presenting doctrine but sets forth the facts of Christian living in an attractive and helpful manner.

There are 15 chapters beginning with the captivating idea of *The Career of the Soul.* Qualities of the book may be seen from the following chapter headings: *"On Coming to Oneself," "Loneliness and God," "The Eternal and Its Substitutes," "Hiding Places of Power."*

Through the entire book there flows the consciousness of an author who sincerely solicits a new joy in every reader. Ministers ought to find a sermon in every chapter. The book would make a splendid gift for Lenten reading. CALVIN P. SWANK

Philadelphia, Pa.

A Method of Prayer. By Johannes Kelpius. Harper. 127 pages. $1.50.

Among the first Germans to come to Pennsylvania was a small company of Protestant mystics who lived like hermits along the banks of the Wissahickon. Their leader, Kelpius, published about the year 1700 the first German devotional book in America. It is hardly more than a tiny tract (this new edition is printed on very small pages), and is now of interest largely as a curiosity of a time long gone.

OVERSEAS

SWEDEN: Karlstad. Oct. 30.—LAST WEEK a small number of representatives from Denmark, Finland, Norway, and Sweden had been called together by the Scandinavian Lutheran World Federation secretary, Pastor Lindstam, to a meeting in Stockholm.

Dr. S. C. Michelfelder should have been one of the leaders of this meeting. The president, Bishop Anders Nygren, had the sad task of giving a speech to his memory.

Dr. Carl Lund-Quist came from Geneva instead of Dr. Michelfelder and with him we discussed preparations for the Hannover conference of 1952. Plans for a Theological Department at the LWF headquarters at Geneva were presented. We criticized the name of the department. The work must include lay thinking and activity, not take place in theological isolation.

Stewardship and education were among the other themes of the three-day conference. The showing of the stewardship film *And Now I See,* awakened the question: what can Scandinavians learn from America in these fields?

The General Church Assembly was in session in Stockholm Sept. 8-Oct. 14. The Assembly was organized in 1863, but reorganized in 1948, and this meeting was the first since the reorganization.

The 13 bishops are members of the Assembly by virtue of their office. Further, there are 43 clergy delegates and 57 lay delegates. The archbishop is chairman.

One of the lay delegates, Mr. Persson, was, during the Assembly, appointed to be the new minister of the King for Church and Education. Archbishop Brilioth and the Assembly welcomed him. Thanks were directed to the retiring Church Minister, Mr. Quensel, and also to Bishop Aulen, who will retire because of age before the next Assembly.

Though the General Church Assembly is the really authoritative conference of the Church of Sweden, it is a state institution. It is called together by the government (at least every fifth year), it has to reject or to accept the proposals of the government. It has no financial resources, no capacity to make new laws.

THE MAIN POWER of the General Church Assembly lies in the fact that church law cannot be made without its consent. This year the Assembly rejected a government proposal on the administration of the diocesan cathedrals. On the other hand, the dissenter law, accepted by Parliament in May (*see* THE LUTHERAN, *July 11*), was accepted also by the Church Assembly and will consequently become law on Jan. 1, 1952.

The Assembly did not like the fact that new regulations on pastors' salaries had been made without its hearing. The government had not regarded this as church law. But because of many protests, the Church Minister had already previous to the meeting of the Assembly named a committee to study the competence of the Assembly: which are the questions that should be put before the Church Assembly?

Many pastors (notably of the high church faction) feel a conflict of conscience when divorced people wish to be married with church ritual. But as Swedish law accepts the legality of the remarriage of divorced, the pastor has no legal right to refuse to perform the rites. One pastor refused some time ago. He is now being tried before civil courts.

The question came up to discussion in the Assembly. Opinions varied very much, and the whole matter was referred to the study commission of the Assembly, a new institution which between meetings of the Assembly is to take up questions which the Assembly has not found sufficiently examined.

A woman delegate suggested to the Assembly that it should take intiative on the burning problem of the place of women in the church. The Assembly declined to discuss the problem, wanting to wait for the result of and the responses to the suggestions of the governmental committee (*see* THE LUTHERAN, *June 20*). —STEN RODHE

TWO-YEAR-OLD Peachtree Road Church, Atlanta, Ga., recently dedicated this English Gothic structure with a series of services featuring addresses by Drs. Franklin Clark Fry, C. E. Fritz, and Behrend Mehrtens. Church is located on a prominent corner of one of the finest residential sections

NEWS IN THE CHURCHES

ILLINOIS:

WMS Jubilee Fund Reaches $10,000

CHICAGO—Highlight of the Golden Jubilee Anniversary convention of the Illinois Synod Women's Missionary Society was the presentation of checks totaling $10,000 as a Diamond Jubilee Fund offering.

One half of this amount was forwarded to the ULCA's Board of Foreign Missions to be used for erection of a chapel at the Lutheran Training Institute in Liberia.

Accepting the checks were ULCA-WMS President (Mrs. Charles) Baker, representing the Board of American Missions, and Illinois Synod President Harmon McGuire, representing the Board of Foreign Missions (*see cover,* THE LUTHERAN, *Nov. 14*).

The other half is to be added to the Golden Jubilee Fund, which is to be administered by the ULCA's Board of American Missions as a revolving fund to aid mission congregation in Illinois.

Elected president was Mrs. Carl I. Empson.

CLYDE G. STEELE

MIDWEST SYNOD:

LWA Goal for 1951 Topped!

MIDWEST SYNOD has reached over 100 per cent of its Lutheran World Action goal for 1951. However, this did not deter pastors and laymen from attending

the "Turn-in-the-Road" conferences in Lincoln, Omaha and Holdredge (Nebraska), Sioux City (Iowa), and Hays (Kansas). One pastor with a carload of lay people drove 250 miles to hear Dr. F. Huebner and the Rev. O. S. Rindahl give first-hand reports of how LWA funds are being used, and the urgent need of continued support.

DR. MARTIN SCHROEDER, Glenvil, Nebr., a member of the Committee of the Town and Country Church of the National Council of Churches, was one of the speakers at the convocation held at Portland, Ore.

THE ANNUAL CONVENTION of Midwest Luther Leaguers, held at Pender, Nebr., this year was the largest ever, with over 320 in attendance. Six new Leagues were received: Hastings, Uehling, Pierce, Ames and Schuyler (Nebraska), and Perry-Stillwater (Oklahoma).

FIRST CHURCH, OKLAHOMA CITY, is participating in a city-wide Preaching Mission this month. Midwest Synod President Lorin J. Wolff will represent the Lutherans.

More than 1,000 lay people attended stewardship rallies in 12 areas. The programs were conducted by local laymen, with Mr. Chester Myrom, associate secretary of stewardship of the ULCA as speaker.

ST. JOHN'S CHURCH, SCRIBNER, was half a century old this month.

FOR THE FIRST TIME in its history the Midwest Synod Women's Missionary Society met in Oklahoma City. Elected president was Mrs. W. Churchill, of Creston, Nebr.

ST. PETER'S CHURCH, CRESTON, NEBR., dedicated a new organ Oct. 14.

THOUSANDS OF Lutherans gathered in churches and auditoriums for Reformation rallies throughout the area. Among speakers in Nebraska were: Dr. P. H. Roth (Northwestern Seminary) who spoke in Wayne and Wausa, Dr. Paul M. Lindberg (Augustana Seminary) who spoke in Lincoln, and Dr. E. B. Keisler (Central Seminary) who spoke in Columbus.

LORIN J. WOLFF

JANITOR

story of the week

BEFORE Aleksandrs Liepnieks arrived in Lincoln, Nebraska, from a displaced persons camp in Europe, he looked forward to getting a decent job in America in his chosen profession—accounting. After all, he had been a top-flight accountant in his native Latvia before a Man, an Idea and a War upset his routine.

But white collar workers are not in demand on this side of the Atlantic . . . if they're "foreigners." Although Aleksandrs spoke English well, he discovered quickly that a janitor's job with Goodyear in Lincoln was the best he could hope for.

But he wasn't bitter. He found the YMCA and its Chess Club a friendly place to spend his leisure time. It wasn't long before he entered a simultaneous tournament (where one chess player matches his skill against a number of opponents—simultaneously) against 26 Lincolnites.

He won all but one of the 26 matches! Newspapers carried an account of the victory.

NEXT MORNING, a boss at the factory approached Aleksandrs with a newspaper in his hand.

"Are you the guy who did this?"

"Well," stammered the DP, "yes! I am!"

"You should be able to do something better than sweeping the yard! After all, playing chess against 26 fellows at once must require SOME brains!"

The DP didn't offer any comment on his mental capacities, but did remind his boss: "You remember I once applied for a job in your bookkeeping department!"

Biting his lip, the boss said nothing. Within the hour, Aleksandrs was at a desk in the bookkeeping department. Next day, he got a raise and the comment: "You handle columns of figures as well as chess queens and knights!"

—DICK SUTCLIFFE

EDITH MUMPER
. . . Allentown PW

Newscaster

Lutherans in the Philadelphia area are dialing with interest to a new 15-minute program of crisp and lively comment on church world news. Sponsored by the United Lutheran Publication House at 4 o'clock each Sunday afternoon over WKDN, Camden, N. J. (800 kc), the program is written and presented by Dick Sutcliffe, assistant editor of THE LUTHERAN and a former radio newscaster. His clear diction and rapid-fire delivery are setting a new and attractive style for the sometimes-stodgy religious programs.

Typical program content includes comments about world affairs related to religion, reviews of current drama or literature from a churchman's standpoint, news of church activities, and a few tinges of humor that keep the audience listening alertly.

"Best church news program I've ever heard" was one pastor's appraisal. "The only way you could find out more about what's going on is by reading THE LUTHERAN."

LOIS DICKERT
. . . full-TIMEr

Lutheran Quartette

Four United Lutheran churchwomen were in the news this week—two of them assumed new duties as parish workers, one of them joined the staff of *Time* magazine, and the fourth reigned as Homecoming Queen for her alma mater.

MRS. EDITH CLARE MUMPER, former dean at Marion Junior College in Southwestern Virginia, was installed parish worker for St. Paul's Church, Allentown, Pa., by Central Pennsylvania Synod Secretary George Berkheimer. In her new post, Mrs. Mumper will direct religious education for one of Pennsylvania's largest Sunday schools—enrollment 1,727!

SHIRLEY MAE FRYMIRE, graduate of Juniata College and the Baltimore Deaconess Training School and former Lutheran Settlement Worker in Philadelphia, became parish worker at St. Paul's Church, Lititz, Pa. In her new post, she will supervise religious education, parish visitation, youth work as well as perform clerical work in the church office.

LOIS DICKERT, former summer staff member of THE LUTHERAN (1948), recently assistant to the director of public relations at Wagner College, joined the staff of *Time*, Inc., in its research training program. A graduate of Wagner, she was publicity director for Hartwick College prior to going to Wagner in a similar capacity. Last fall, she pursued

SHIRLEY FRYMIRE
. . . Lititz PW

full-time graduate study at Columbia University, recently returned from Europe after participating in the Danish International Student Committee's Ford Tour.

MARILYN BEATTIE, Lutheran student from Mansfield, O., and Wittenberg College senior, was elected Homecoming Queen this year and reigned at festivities climaxed at half-time during the Wittenberg-Marietta football contest. A leader in campus activities, she is active in Wittenberg's Student Association, YWCA, Women's League and the Athletic Association.

Olson Nominated

Lutheran Layman Carl Olson, mayor of Fremont, Nebr., and development director for Midland College, has been nominated by the Democrats for the congressional seat for the Third District of Nebraska, made vacant by the death of the late Representative Karl Stefan.

MARILYN BEATTIE
. . . gridiron queen

BRIEFLY SPEAKING

Zeb Trexler, associate secretary of ULCA Stewardship, wanted to notify his office in New York City's Church House that he would gladly fill invitations to a number of stewardship dinners to be held in New York state. His wire arrived at the Church House as follows: "Will take sinners at Reformation, Rochester."

From registration cards at the University of Pittsburgh this fall, a Lutheran discovered that students filling in that part of the cards that asks "religion?" spelled it: Lutheran, Lutteran, Lutherian, Leuthern, Lutern, Luthern, Leutheran, Lutheren!

A Lutheran instructor in released time classes had been instructing sixth graders on "The Life of Jesus." In a written quiz, one youngster informed the teacher: "Jesus and his parents attended the Feast of the *Overpass.*"

Members of St. Paul's Church, Columbia, S. C., recently surprised their pastor, Dr. F. W. Brandt, by informing him they had voted to give him a leave of absence and sponsor his trip to Hannover, Germany, next July in order that he might attend the meeting of the Lutheran World Federation scheduled for the summer of '52. Dr. Brandt served during World War II as South Carolina synodical director of Lutheran World Action, also administered to German POWs at Charleston, Walterboro and Hampton.

Before the Texas University Longhorns met the North Carolina Tarheels at Austin on Oct. 6, the customary pre-game invocation was offered by ULCA Pastor Lewis Speaker. His prayer: "God of our fathers, Who hast made many things for our enjoyment, remind us at this moment that we are about to witness and to participate in a game. We do not pray for victory for either team, but rather that these young men, the contestants, may enjoy victory over self. Grant to the players, coaches, and officials a sense of sportsmanship and chivalry, and enable all of us who are engaged in the intricate and grueling game of life to deal with others as we would have them deal with us; to the glory of Thy Name, through Jesus Christ Our Lord. Amen."

Sign observed on outside church bulletin board near Harrisburg, Pa.: "When you throw dirt, you always lose ground!"

WAGNER COLLEGE PRO Alfred Krahmer welcomes group of Luther Leaguers to Seahawk football game recently. Over 2,000 Lutheran young people were guests of the college this season (third for the custom), coming from Schenectady, Albany, Camden, Phillipsburg, Wildwood and other distant points. Leaguers were admitted to the games for a nickel plus tax

NEBRASKA:

Brush 'em, hang 'em, wear 'em!

LEIGH—A used clothing appeal solicitor recently called at the home of Pastor Karl Gigstad, asked the minister whether he had any clothing to donate to the current drive.

"I'm sorry," said Pastor Gigstad, "but I don't have any to give you!"

The solicitor was obviously surprised. "What do you do with your old clothes?"

The reply was quiet, but to the point: "I brush them off, hang them up in the closet, and put them on the next day!"

DR. E. BRYAN KEISLER, president of Central Seminary, was banquet speaker at the Western Conference Luther League rally held in First Church, North Platte, Oct. 14. He spoke to 151 young people on *"God first, others second, and yourself third."*

NORMAN H. SUHR, Central seminarian, i conducting services at Stella.

ST. LUKE'S CHURCH, Emerson, celebrate its 40th anniversary last month. Speaker included Synod President T. J. C. Schuldt Former Pastors R. R. Pfeiffer, George F Krebs, and Ralph Rangeler.

First Church, Nebraska City, was host t Protestant churches of the city on the Refor mation Festival Oct. 28. The sound film "Fire Upon the Earth," was shown.

ST. LUKE'S CHURCH'S (Omaha) fall Ho Communion was the largest ever; over 50

PAUL WIEGMA

NEW JERSEY:

Pruden, Fry Reformation Speakers

TRENTON—"Democracy rests o three qualities of spirit which were orig inally placed in our common life by th Protestant Reformation—equality, the in telligence needed for common judgment and respect for man," declared Dr. Frank lin Clark Fry addressing 900 Lutheran Reformation Sunday at Holy Trinit Church, Audubon. The address wa broadcast.

WASHINGTON BAPTIST CLERGYMAN, Dr Edward H. Pruden, astounded a capacit audience at the War Memorial Building i Trenton on Reformation Sunday when h asserted: "It would be unthinkable fo Protestants to muffle their voices and refus to speak on a matter of such far-reachin consequences merely for the sake of main taining a semblance of unity in a time o crisis. The critical nature of our world sit uation would become even more acute i serious Christians should stifle their con scientious objections to the proposal nov before us."

Other community Reformation service throughout the state included the first fo Mt. Holly congregations of the Reforme tradition with Dr. Howard Ousler, Philadel phia, speaker. Dr. Edwin Knudten spoke a

the service in St. Paul's, Elizabeth.

ALMO convened at River Edge, Oct. 17, with Thomas L. Zimmerman, Hackensack, speaker.

THE REV. WILLIAM F. BEHRENS, president of Northern Conference, has accepted a call to Zion Church, Saddle River, where he will succeed the Rev. George W. De Lawter. Pastor Behrens has served Holy Trinity Church, Hasbrouck Heights, for the past nine years.

THE REV. ALBERT P. STAUDERMAN, associate editor of THE LUTHERAN, addressed a joint Reformation service sponsored by seven Christian student organizations at Princeton University.

Upon retirement from the active pastorate (22 years) at Trinity Church, Trenton, the Rev. John Matthiesen received a new automobile and his wife a sterling silver service from the members. He was elected pastor emeritus with an annual honorarium.

THE REV. CHRISTIAN M. HANSEN, pastor of Holy Trinity (21 years), Camden, has been called to serve Trinity Church, Trenton. He will assume duties next month.

LEADERSHIP TRAINING SCHOOL for the Lutheran churches in the Elizabeth area enrolled 45 teachers, councilmen, and leaders.

ZEB TREXLER, North Carolina layman and associate ULCA stewardship secretary, challenged 152 councilmen at a dinner session in St. Paul's Church, Collingswood, Oct. 19.

NEW AMERICANS, Mr. and Mrs. Mart Piirsalu, and son Enn, were received into Grace Church, Phillipsburg, Oct. 7.

THREE GOALS set the tempo for the 35th anniversary of St. Luke's Church, West Collingswood, during October: every member communing, attending, and tithing. Speakers included Dr. Edwin H. Knudten, Dr. Morris Greth, and Dr. W. M. Weaver (pastor emeritus).

BUILDING IMPROVEMENTS ($3,300) at Christ Church, Bridgeton, include a new heating system and a new garage.

MAJOR IMPROVEMENTS at Holy Trinity Church, Hasbrouck Heights, included stained glass windows, new pews, floors, and repainting.

RALPH I. SHOCKEY

CAMPUS

MUHLENBERG College's board of trustees President George Balmer has warned that the school will not go in for big-time football competition. (Up to Nov. 10, the Mules had lost all of their 1951 games.) "The real goal," said the board president, "of our athletic program is active participation of as many students as possible."

CENTRAL Seminary recently received the 400-volume library of the late Dr. Charles Weist, who lost his life during last summer's Kansas flood (see "The Lutheran," June 13). The books, on philosophy and theology, were selected from the entire Weist collection by Central President E. B. Keisler and Dr. P. W. H. Frederick.

THREE ULCA students are members of the top echelon of the Lutheran Student Association this year. They are: Chicago Seminarian William Thoresen (member of Illinois Synod's People's Church in Chicago); Iowa State Senior Philip Bigelow (member of Iowa Synod's St. John's Church, Council Bluffs, Iowa); and Princeton Senior Harry Emlet (member of Central Penn's First Church, New Oxford, Pa.). Thoresen is editor of LSA's "Campus Lutheran"; Bigelow is LSA Study and Witness secretary; Emlet serves the LSA as its vice president.

CENTRAL Seminary's new building will have one professor's office well-furnished; delegates to the recent Midwest Synod WMS convention voted to underwrite the work.

CARTHAGE College's student body is 73.7 per cent Lutheran, an increase of 4.7 over last year. Others: Methodist, 9.5; Presbyterian, 3.3; Roman Catholic, 2.6. The remaining 10.9 per cent represent 12 other faiths.

ULCA FOOTBALL SCOREBOARD

Thanksgiving Day

GETTYSBURG at Franklin & Marshall
Catawba at LENOIR RHYNE
Presbyterian at NEWBERRY
Akron at WITTENBERG

Saturday, November 24
WAGNER at Hofstra

NEWS IN THE CHURCHES

NEW YORK:

Rallies, Union Services, Seminars . .

NEW YORK CITY—Reformation rallies, Union services and seminars had New York City Lutherans on the move last month.

At both Lutheran and Union Reformation services around New York speakers and resolutions opposed nomination of General Mark Clark as Ambassador to the Vatican.

In Manhattan, Lutherans started off the Reformation celebration Oct. 14 at Holy Trinity Church with Dr. Russel F. Auman as preacher. In Brooklyn and Queens, Reformation coincided with "Turn-in-the-Road" conferences. The Lutheran Men of Brooklyn sponsored their meeting at Good Shepherd Church on Reformation Day and Queens Lutherans were together on All Saints' Day at Holy Trinity Church, Hollis. Both groups heard the Rev. Robert E. Van Deusen speak to ministers in the afternoon. Dr. P. O. Bersell, former president of the Augustana Church, addressed dinner audiences and preached a stirring Reformation sermon on the $3,000,000 spiritual rehabilitation program currently conducted by Lutherans throughout the world.

STRANGELY, at union services opposition to President Truman's nomination was more vocal. In Brooklyn after listening to the Rev. Clifford J. Wright, associate director of Methodist Young People's Department of Australia, the large congregation voted unanimously for a resolution presented by President Oliver W. Powers of the Brooklyn Division of the Protestant Council "opposing without reservation the President's nomination to the Vatican." Similar action was taken in Manhattan at a rally sponsored by the Protestant Council at Broadway Tabernacle.

Dr. Franklin Clark Fry spoke at a Lutheran rally sponsored by intersynodical Lutheran laymen's associations of Long Island at Adelphi College Oct. 21. His topic: "Mother of Democracy." He also spoke at a Reformation rally of Westchester County Protestants in White Plains on Nov. 4.

A SEMINAR sponsored by the American Lutheran Church attracted Lutheran pastors of all backgrounds to Gustavus Adolphus Church, Manhattan. The theme, "A United Lutheran Front in American Life," was discussed by Dr. Arthur C. P. Hays (Northwestern Seminary, Minneapolis) and Dr. A. R. Kretzmann of St. Luke's Church (Missouri Synod), Chicago. It was one of 50 scheduled across United States and Canada.

THE REV. ANTONIO CONTRERAS was installed pastor of Spanish Zion Church, Manhattan, Oct. 28.

THE REV. GEORGE E. HECK, executive director, Rochester Inner Mission Society, has been called as pastor of St. Luke's Church, New Rochelle, N. Y.

DR. CECIL C. HINE has resigned as pastor of Our Saviour's Atonement Church, Manhattan, because of ill health.

OLIVER W. POWERS

FIRST SERVICES are held in Carman, New York, recently (see Home Missions: N. Y.)

OHIO:

Protestants Should "quit vocalizing"

COLUMBUS—"Every Protestant who thinks he has a grievance against the Roman Catholic Church would do better by far if he would quit vocalizing about it and examine his heritage, and put his faith to the flesh and blood test of daily living." So Dr. Paul E. Scherer told 1,500 Springfield residents at Wittenberg College's field house Nov. 4. Dr. Scherer spoke at the fourth annual Reformation Service sponsored by the Clark County Council of Churches and Ministerial Association and the college.

OTHER REFORMATION services were held at Dayton (Dr. Reuben K. Youngdahl, Minneapolis), at Lancaster (Dean E. E. Flack, Hamma Divinity School), at Mansfield (Dr. Waldon Holl of Johnston, Pa.), at Findlay (*Lutheran Standard* Editor Edward W. Schramm), at Youngstown (Prof. Joseph Sittler, Jr.).

OVER 900 young people, 248 of whom were delegates, gathered on the Wittenberg campus on Oct. 26-28 for the annual convention of the Luther League of Ohio. Attendance was the largest in Ohio history, and the largest to attend any synod Luther League convention in the history of the Luther League of America. President John Stacy, New Philadelphia, a Wittenberg junior, was re-elected.

Speakers included Pastors Leslie Conrad, Jr. (Philadelphia), Lawrence Reese (Philadelphia), and James R. Baldwin (Oxford).

THREE NEW INNER mission institutional pastors are at work in Ohio. Russel Bussabarger from First Church, Lorain, began work as institutional pastor of the Dayton League Nov. 1; Paul H. Weihl of St. Paul's, Temperance, Mich., began duty Nov. 15 with the Lutheran Welfare Service at Toledo. Pastor William H. Kibler was installed at the Central Ohio Welfare League (Columbus) on Nov. 11.

E. RUDOLPH WALBORN

HOME MISSIONS

WEST VIRGINIA: Members of the Brotherhood of Trinity Church, Charleston, are helping get the new mission established at St. Albans, 10 miles away, by contributing time and labor in restoring an old building to house the new congregation. Approximately 90 Lutherans have been discovered in the area; the Rev. Paul O. Hamsher is mission organizer.

FLORIDA: St. Mark's, Miami, holds meetings at present in the Coral Gables youth center. With the aid of the Board of American Missions the congregation has purchased a parsonage and lots for a church building in Coral Gables. A Sunday school, Brotherhood, Women of the Church and Luther League have been organized. Pastor Baxter Weant has resigned as board missionary to become pastor of St. Mark's.

ILLINOIS: Synodical Home Mission Developer Robert Hooker has started work in the Clarendon Hills section of southwest suburban Chicago. The first service was held Oct. 14 in the grade school gymnasium with 35 present. Formal organization will take place in the spring with an anticipated membership of between 75 and 100.

NEW YORK: Synod's Field Missionary Howard Lenhardt reports that "since we started work in Carman (suburban Schenectady), the Presbyterians, Roman Catholics and Reformed are beginning new missions, too. The ULCA is in here on the ground floor (1,200-1,500 new homes have been built within the past four years). First services were held late in September (see cut opposite), a Sunday school was begun Oct. 7. Name of the new mission, expected to be formally organized early next year: Our Saviour's Church.

CALIFORNIA: Pastor J. Emory Ackerman and members of Transfiguration Church, Los Angeles, recently broke ground for a new educational unit. Present were Synod President James Beasom and Inglewood Pastor J. Benner Weaver.

ONE REASON for increased activity at Dunkels (Pa.) Church: church's first Junior Choir

FRANKLIN CLARK FRY . . . BILLY GRAHAM . . . HARRY TRUMAN IN NORTH CAROLINA
PENTECOSTAL TROUBLE . . . RACE PROGRESS . . . BIBLE STOLEN . . . EVANGELISM PROGRE

NORTH CAROLINA:

Charlotte Protestants Welcome Fry for Reformation Service Nov. 11

CHARLOTTE—Dr. Franklin Clark Fry was the speaker at a special service he in observance of the Reformation season in Charlotte Nov. 11 at First Method Church. The service was sponsored by Protestant churches of Charlotte.

The ULCA president spoke to over 2,000 persons of different faiths, includi many Lutherans from the Carolinas. The Reformation appearance in Charlotte Dr. Fry was unique since he was the first Protestant leader to come on the invitatio of *all* Protestant churches of North Carolina's largest city.

EVANGELIST BILLY GRAHAM is currently holding a month's Evangelistic Crusade in Greensboro. (The evangelist is from Charlotte.) Another North Carolinian, W. G. Haymaker of Lenoir, Graham's crusade director, supervised the construction of the 10,000-seat tabernacle in Greensboro, said to be the largest of all Graham tabernacles. The choir section, which has been filled, seats 800.

The burden of Graham's Greensboro messages: "that America and the world are in a desperate mess, and we'll never get out of it without a great spiritual and moral revival . . . It is more important for you to be here every night these next four weeks, with your Bible, than for you to carry a gun on Heartbreak Ridge in Korea."

A feature of the evangelistic campaign is the coast-to-coast broadcast of "The Hour of Decision," Sundays at 3:30 o'clock over ABC.

The Junior Chambers of Commerce Asheville and Black Mountain have nor inated Billy Graham in the national Jayc contest to select the 10 most outstandi young men of the country.

In Winston Salem, where President Tr man recently broke ground for the new r located Wake Forest University, a thi proved that "anything is stealable." Poli had a report which they said proved th car pilferers will take anything—even steal Bible with the name of its owner printed it in gold. That's what happened to C. Roper while his car was parked on Four Street. The Bible was bound in leather a was in a zipper case with Roper's name both. He valued them at $27.50.

THE CITY COUNCIL of Raleigh has calle on the pastor of a Raleigh church to ask h congregation to hold quieter services or fa possible legal action. Persons residing ne

Emmanuel Pentecostal Holiness Church told the council that the congregation's "screaming" is "nerve wracking." W. I. Wellons added: "If that's their religion, all right. But they ought to get out of town to get it out of their system."

THE CAMPUS of the University of North Carolina, America's oldest state university, continues to be a "sounding board" for race relations in the South. Three Negro students have been admitted to the graduate school. The latest reaction came when the Negro students refused to use the special passes granted them to sit in the colored section. They protested and received student passbooks to sit in the regular student sections.

CITY OFFICIALS and merchants in at least some North Carolina cities are becoming concerned over the type of Christmas parades. Some Chambers of Commerce are definitely encouraging religious themes. One city is giving $15 to every organization entering a religious float. Response has been encouraging.

SYNOD'S PROGRAM of Evangelism in Preaching Missions continues in full swing with 73 preaching services underway, or already completed.

ROSCOE BROWN FISHER

ONTARIO:

Laymen Set Goal of $100,000 for Home Mission Fund

KITCHENER—One hundred thousand dollars for a loan fund for home missions is the ambitious goal of the Canada Synod Brotherhood. A synod-wide campaign during 1952 was approved by the men at their annual convention in St. Peter's Church here Oct. 14. Decision was made after R. Brown McAllister, member of the North Carolina Brotherhood, spoke on the fine results accomplished by a similar fund in his synod. Editor Joseph Mohr, *Lutheran Men*, was speaker at the closing service. Ernest Clark, Brantford, was re-elected president.

Joint Reformation rallies were held in the various conferences to celebrate the 40th anniversary of Waterloo Seminary. One of the earliest graduates, the Rev. C. F. Christiansen, of Christ Church, New York City, was speaker at the Kitchener service in St. Matthew's Church. Dr. H. T. Lehmann, president of the seminary, reviewed "40 years of trials, tribulation, and triumph." The 112 graduates of the school are serving far and wide, the majority of them in the Canada Synod.

The unusual circumstances of a church-bearing-one-name housing two-congregations-with-other-names became a reality Nov. 4. St. Andrew's Church, Toronto, purchased by the Canada Synod with the encouragement and support of the Board of American Missions, was dedicated as the church home of DP groups, First Estonian and First Latvian congregations. Pastors of the two missions are O. Pello and A. Cops.

THE NAME "St. Andrew's" was retained because of its association with the Presbyterian congregation which had previously occupied the large building situated in downtown Toronto.

THE REV. AND MRS. F. B. HERZEL, St. Petersburg, Pa., and Miss Elisabeth Hartig, Canadian missionary on furlough from India, were featured speakers at the annual convention of the Western Conference of the WMS held in St. Matthew's, Hanover, on Oct. 17.

THE REV. J. WILLIAM WAHL, PCSB secretary, and MISS ELFRIEDE HARTIG, educational missionary for eastern Canada, made a two-week tour of the Canada Synod in mid-October, conducting teaching clinics.

TWO RECENT VISITORS to the Twin Cities brought information on the immigration situation as it affects the church. Speaking in St. Peter's parish hall, Dr. T. O. F. Herzer, Winnipeg, treasurer of Canadian Lutheran World Relief and chairman of the Canadian Council for the Resettlement of

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Children will love their own 3-piece set with cereal bowl, 7" plate, 4½" high tumbler. Made of heavy white glass with colorful designs and short Scripture verses. $1.00 per set. (Add 15 cents for postage for one set; 10 cents each for two or more sets.)

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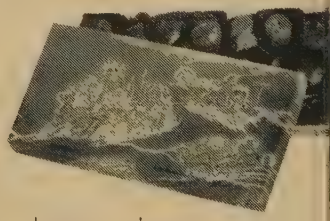

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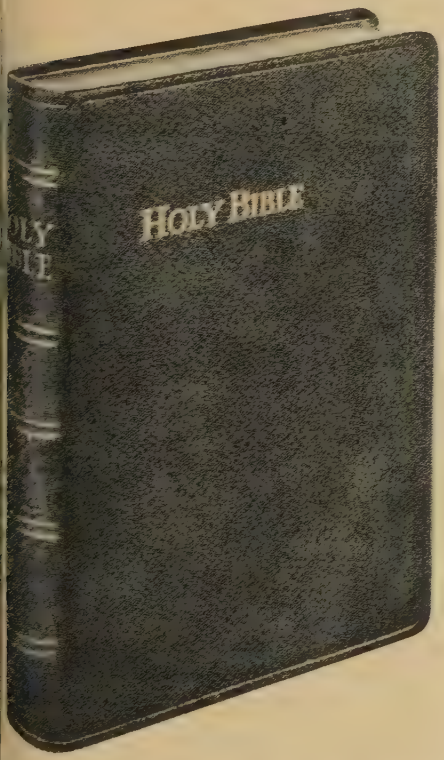

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Refugees, told his audience that the church was leading the way helping newcomers to make their homes in Canada. At Waterloo College, Dr. Stewart Herman told how the Lutheran World Federation was assisting migrating Lutherans around the globe.

FIRST CHURCH, Toronto, celebrated its 100th anniversary at services addressed by President Reble. This downtown congregation has had a substantial increase in its German membership due to immigration.

IN CALIFORNIA....

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Worship Service ..... 10:45 A. M.

FIFTY-ONE congregations have raised d passed their 1951 LWA quotas. St. Jame St. Jacob's, and St. James, Normanby, triple theirs! As a result the synod is only a fe thousand short of its goal for the year.

Over $90,000 had been received by th treasurer of synod for the first 10 months 1951. This is an increase of $15,000 over th same period in 1950. By the end of the ye it seems quite certain that the budget $125,000 will be overpaid!

CHEY DIRECTOR MEHLENBACHER repor that the Canada Synod is near (if not ac ually at) the top in percentage of pledg paid. Chances for a clean-up by the end December are good. NORMAN BERNE

TEXAS:

Five-year Plan of Evangelism

AUSTIN—A synodical Evangelism I stitute was held here Oct. 15 and 16 wit ULCA Board of Social Mission Pasto Peter Dexnis and Royal Lesher assistin Texas Synod's Evangelism Chairma Frank O. Broesicke, of Goliad, will supe vise the organizing of area institut throughout synod as a start of a five-ye plan of evangelism visitation by layme of Texas congregations.

THE FALL LUTHER LEAGUE rally in Gra Church, Houston, Oct. 20-21, inspired son 170 young people from all over Texas wi a fine program of sightseeing, banquet pr gram and spiritual food. Synodical You Advisor Pastor Philip L. Wahlberg, J preached, and the Rev. Royal Lesher taug the Young People's class and spoke evangelism at the Sunday afternoon sessio

ST. LUKE'S CHURCH, SAN ANTONIO, wi the help of synod has cleared the debt their new lots, is suffering growing pains f space for Sunday school.

FAITH CHURCH, SAN ANTONIO, receiv the resignation of the Rev. Carl J. Deithl Oct. 7. He will become a board missiona in another Texas city. J. F. VORKOP

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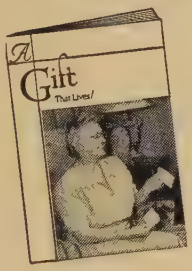

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WESTERN CANADA:

Gaping Hole Marks the Spot

SASKATOON—A gaping hole along Bedford Road has a lot of significance for members of Trinity Church. Less than 10 years ago, the congregation acquired property that included a tract of land and a well-constructed house. The house was renovated, the first floor being converted into a chapel, another room as a Sunday school assembly, and another Sunday school classroom in the basement. The remainder served as the parsonage.

BIG HOLE IN SASKATOON
. . . after ten years renovation

Outgrowing its quarters, the congregation has recently acquired another house to serve as a parsonage. It has built a new basement to the rear of the original building, moved the structure onto the new basement walls—leaving a gaping hole.

In the hole, the congregation plans to build a new church!

Meanwhile the basement will serve as a church auditorium; the first floor chapel will continue in use for early services; the space formerly used for parsonage will be used to house the expanding Sunday school.

Nov. 4 was the dedication date of the new Good Shepherd Church, Stony Plain, Alta. Most of the work has been done by volunteers, appreciably reducing the cost of construction. The Board of American Missions assisted with a church extension loan.

Pastor Karl Henry of the Board of American Missions attended the budget meeting of the Home Missions Conference of synod, held at Saskatoon in October. Albertans regretted that he was forced to end his journey abruptly at Saskatoon.

PASTOR FRANCIS SHEARER, of the Board of Social Missions, spent more than a week in synod, studying the need for welfare work

and the possibility of co-operative action between various Lutheran bodies. Special attention was given the area around Edmonton, Alta., because of the large influx of immigrants from Europe as well as from other provinces of the Dominion. Edmonton is the fastest-growing city in Canada.

An early winter with crops still in the fields under snow adds difficulty not only for the farmer, but also to the financial problems of synod. A recent executive meeting faced a deficit of $3,000. Autumn harvest offerings come in slowly as long as the grain is in the field.

MANITOBA CONGREGATIONS are girding themselves for year-round evangelism. Instruction meetings with film slides and evangelism chart were scheduled this month. The program is directed by the Rev. F. W. Lenz, St. Peter's Church, Winnipeg. As a further emphasis on evangelism special articles are appearing monthly in the *Church Messenger*.

PASTORS FROM EUROPE coming to the Western Canada Synod must in the future have had an opportunity to become thoroughly conversant with the language of the land and the usages of the church, declared the Saskatchewan Pastoral Conference. The program of the church is definitely slowed up without such preparation, they believed.

ALBERTA CONFERENCE pastors and laymen met Nov. 6-7 at Golden Spike. Church councilors met at Trinity, South Edmonton, a week later. A Lutheran rally with seminar brought Lutherans together at Edmonton to hear Dr. R. R. Belter (Wartburg Synod) and the Rev. R. Spannaus (Missouri Synod) Nov. 3-4.

THE REV. L. KOSS, Shellbrook, Sask., has accepted a call to St. John's Church, Rosenfeld, Man.

E. G. GOOS

WISCONSIN:

"The LUTHERAN" Goal: 10,000

MADISON—Badger Lutherans, in order to "hike" the number of THE LUTHERAN subscriptions to 10,000 by the last day of this year, are receiving from the synodical committee on Lutheran promotion: sample display ads for use in church bulletins. Pastors and laymen are encouraging church councils to subscribe to the official news magazine of the United Lutheran Church. As an assistance to the promotional committee, pastors already in local promotional campaigns are being urged to send their publicity material into the synodical stewardship office for the Lutheran exhibit at synod next year.

NLC REFORMATION rallies and speakers: LACROSSE—Dr. B. M. Christensen, president, Augsburg Seminary, Luther College band and a massed choir of 100; RACINE—Dr.

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Paul Lindberg, speaker, massed chorus of 250 voices; MINNEAPOLIS—Dr. Roy L. Smith, speaker, massed choir of 500 voices; NEENAH—Dr. C. A. Puls, speaker; MARINETTE and MENOMINEE, MICH.—Dr. H. Grady Davis, speaker; OSHKOSH—Dr. H. C. Jersild, speaker; MILWAUKEE—Dr. Norman A. Menter, Detroit, speaker, massed choir of 500 voices; FOND DU LAC—the Rev. Walter H. Ruth, Blue Island, Ill., speaker; BELMONT—Dr. Paul Leo, Wartburg Seminary, Dubuque; MANITOWOC—Dr. P. H. Roth, Minneapolis, speaker.

BETHLEHEM CHURCH, PORTAGE, held a cornerstone laying service Oct. 28.

A CONCERTED DRIVE for 10 carloads of old clothing, blankets and shoes for Lutheran World Relief is on in full force in Wisconsin.

Two sets of colored slides on Lutheran work in Puerto Rico and the Virgin Islands are being prepared by the Stewardship office of the synod. A third set will be made available to the Board of American Missions for general use by the church.

OUR SAVIOUR'S CHURCH, Fond du Lac, reports a total of 50 DPs.

THERE ARE 13 Luther Leagues in a 300 square mile area in northern Wisconsin, but distance doesn't mean a thing when it comes to planning one-day rallies. Pastor Erling Rabe, Oshkosh, and Pastor Robert Girod, Bailey's Harbor, were featured speakers at the Menominee (Mich.) rally Nov. 11.

Wisconsin Lutherans were glad to hear of the appointment of Dr. A. A. Zinck to the ULCA Commission on Adjudication.

WISCONSIN CONFERENCE WMS met at St. Matthew's Church, Wauwatosa, heard addresses by Mrs. Louis Miller, missionary to Japan; Dr. Ruth Wick, Carthage; and the Rev. R. B. Setzer, Louisville, Ky. Newly elected officers include: President Mrs. Glenn Cloninger, Waukesha.

REFORMATION CHURCH, Milwaukee, has joined a number of other parishes in supporting missionaries abroad. Pastor Wylock Scott, British Guiana, has been assigned to Reformation Church. CHARLES A. PULS

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Watchman-Examiner

S-D

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CHANGES OF PASTORATE

PACIFIC SYNOD

CAUBLE, JOHN L. From Trinity Church, Longview, Wash. To St. Mark's Church, Salem, Ore. 945 N. Summer St.

DASHER, OLIN G. From Redeemer Church, Fircrest, Tacoma, Wash. To Redeemer Church, Portland, Ore. 5115 N.E. 24th Ave.

GETZENDANER, MARK A. From St. Mark's Church, Salem, Ore. Retirement. R. 1, Box 409, Salem.

HAMILTON, HAROLD. From Redeemer Church, Portland, Ore. To Church of Good Shepherd, Salem, Ore., 3685 Scenic View Dr.

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PITTSBURGH SYNOD

RIETHMILLER, R. RUSSELL. From McKean parish, Pa. To Faith Church, Upper St. Clair Township, Pa. 104 DeArment Pkwy., Pittsburgh.

ROCKY MOUNTAIN SYNOD

RAUTENSTRAUS, CHRISTIAN. From Emmanuel Church, Hoisington, Kan. Retirement. 6180 W. 40th Ave., Wheat Ridge, Colo.

SLOVAK ZION SYNOD

TOMO, ANDREW. From Philadelphia Seminary, student. To St. John's Church, Nanticoke, Pa. 604 S. Hanover St.

SOUTH CAROLINA

MAYER, J. LE GRANDE. From Redeemer Church, Ashley Forest, Charleston, S. C. To Grace Church, Prosperity, S. C.

SCHAEFFER, WILLIAM B. From St. Michael's Church, Greenville, S. C. To North Augusta, S. C., mission organizer. 1002 Carolina St.

TEXAS

LESHER, ROYAL. From Board of Social Missions, Director of Evangelism, New York City. To Waco, Texas, mission organizer. 1301 Hillside Dr.

VIRGINIA

SPARKS, L. C., JR. From St. Luke's Church, Silver Spring, Md., associate pastor. To Luther Memorial Church, Blacksburg, Va. Apt. 3-C, Winway Apts.

WEEKS, THOMAS H. From Christ English Church, Cullman, Ala. To Mt. Tabor Church, Middlebrook, Va.

WARTBURG SYNOD

GUEQUIERRE, EARL D. O. From Milwaukee, Wis. (Board of Foreign Missions). To Good Shepherd Church, Chicago, Ill. 2220 N. Nordica St.

WEST VIRGINIA

HAMSHER, PAUL O. From Temple Eight Church, Altoona, Pa. To St. Albans, W. Va., for Board of American Missions. 200 Cunningham Lane.

ULC CALENDAR

DEC.

5- 7. Combined meeting, ULCA Boards, Buck Hill Falls, Pa.

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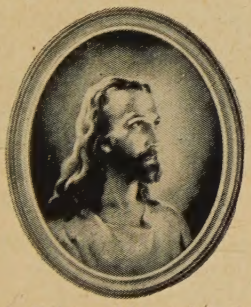

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IN CONCLUSION . . . . . .

I HEARD SOME MINISTERS talking in 1928 about whether they should preach to their people about not voting for Al Smith in the U.S. presidential election that fall. One said he would tell his people that they should consider the matter prayerfully, and that ought to bring them out all right. But another said, "What can we do up in our country where everybody thinks it's the will of God to vote the straight Democratic ticket?"

This business of politics and religion is very stubborn and complicated. I may not have much more to say about it until the 1952 elections are over, but there are a few things I would like to say now. We ought to vote as Christians, and not (in the U.S.) as Democrats or Republicans. Parties are necessary for our form of government, but they don't mean much (when you consider that Pat McCarran of Nevada and Brien McMahon of Connecticut are both Democratic senators, and Irving Ives of New York and Kenneth S. Wherry of Nebraska are both Republicans). A party platform is a mere campaign document, quickly forgotten.

AS A CHRISTIAN you must decide what are the greatest questions before the nation, and what attitudes the records of the candidates show on these questions. In my opinion the Truman administration has been as near right as ordinary stumbling mortals can be on questions of international affairs in these postwar years. But in some local affairs it has run up a big total of dishonesty in word and deed.

But suppose Senator Taft is nominated by the Republicans. He said last month that the United Nations is "an utter failure as a means of preventing aggression. We can never depend on it again." He calls the military action in Korea "Mr. Truman's war." That is irresponsible childish talk, as he could quickly learn from a clear-thinking Republican such as John Foster Dulles.

If we U.S. citizens should have to choose between Mr. Taft and Mr. Truman—but why worry already about such a horrible dilemma? My point is that what we do on election day is a sacred part of our Christian life. We must think out the great questions facing our nation, and size up the thinking of the candidates on these questions according to the best insights of our Christian conscience.

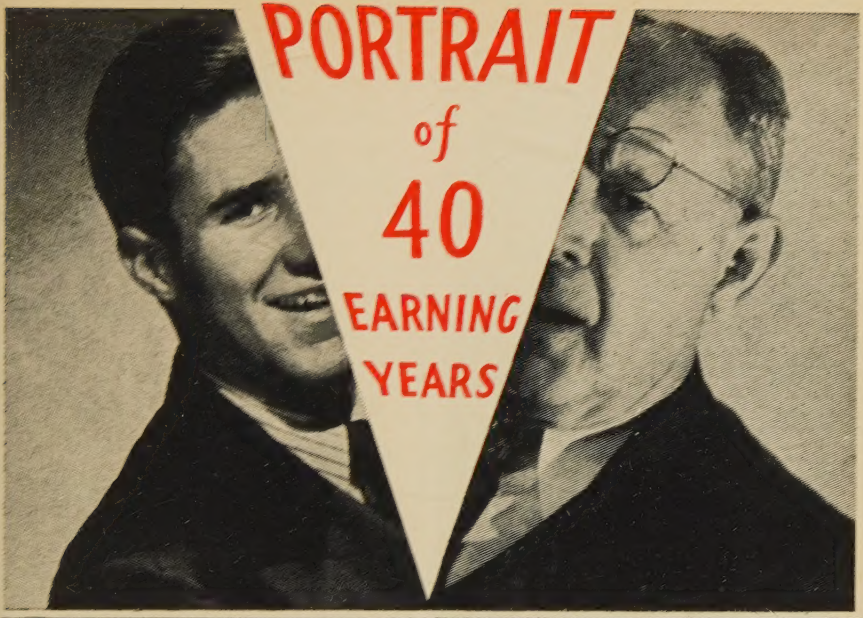
This is our duty, rather than to vote as party members. We can't be Democrats first and Christians second. And our political choices are not in a world apart from our Christian convictions. It is just as right for a Christian to pray in the voting booth as to pray in church.

EVEN CONSCIENTIOUS Christians may come to opposite conclusions about candidates. That's why editors of a church paper such as THE LUTHERAN don't endorse a particular candidate. We don't infringe on your freedom of conscience.

(I was surprised this month to get a letter accusing me of writing in THE LUTHERAN in favor of the Rev. Daniel Poling in his campaign to be elected mayor of Philadelphia. A prominent Baptist clergyman running for an important office was definitely news relevant to a church paper. I'm glad our report was written so objectively that this reader didn't guess my personal attitude.)

But the fact that church papers usually stay out of specific election campaigns doesn't mean that they don't consider them a part of our Christian lives. Everything, including politics, is God's business.

—ELSON RUFF



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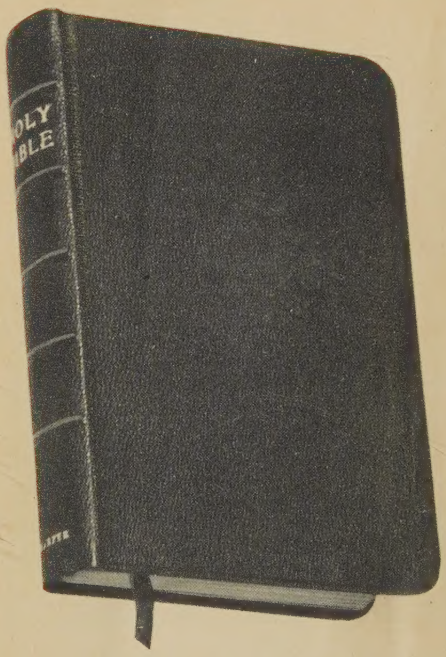

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